

TWELVE HOMILIES

SELECTED

FROM THOSE

Appointed to be read in Churches

IN THE TIME OF QUEEN ELIZABETH

OF FAMOUS MEMORY.

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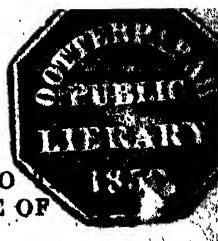
MOST of the reasons which induced the wise and pious counsellors of King Edward the Sixth and Queen Elizabeth to advise those sovereigns to issue the Homilies, apply with equal force to their re-publication at the present time.

The Homilies set forth the doctrine, that *the Word of God is the only food of the soul, and that most excellent light that we must walk by, in this our most dangerous pilgrimage*; from which men must learn *their duty towards God, their prince, and their neighbours*; by which *all corrupt, vicious, and ungodly living, as also erroneous and poisoned doctrines, tending to superstition and idolatry, are to be repelled and driven away*; and through which we may be led into *all godliness and virtue*.

The Homilies faithfully and clearly expound *the principal points of Christian Religion*; and are therefore well adapted to warn men against the *manifest enormities which by false doctrine have crept into the Church of God*, and to move men to *honour and worship Almighty God, and diligently to serve Him, every one according to their degree, state, and vocation*.*

The Sermons in this volume are reprinted, without abridgement (excepting in the case of Homily XXVIII., of which part 2 is omitted), from the complete edition recently published by the Prayer-book and Homily Society.

* See the Preface of 1562.



A FRUITFUL EXHORTATION TO
READING AND KNOWLEDGE OF
HOLY SCRIPTURE.

UNTO a Christian man there can be nothing either more necessary or profitable than the knowledge of Holy Scripture: forasmuch as in it is contained God's true word, setting forth his glory, and also man's duty. And there is no truth nor doctrine necessary for our justification, and everlasting salvation, but that is (or may be) drawn out of that fountain and well of truth. Therefore as many as be desirous to enter into the right and perfect way unto God, must apply their minds to know Holy Scripture; without the which they can neither sufficiently know God and his will, neither their office and duty. And as drink is pleasant to them that be dry, and meat to them that be hungry; so is the reading, hearing, searching, and studying of Holy Scripture, to them that be desirous to know God, or themselves, and to do his will. And their stomachs only do loathe and abhor the heavenly knowledge and food of God's word, that be so drowned in worldly vanities, that they neither savour God, nor any godliness: for that is the cause why they desire such vanities, rather than the true knowledge of God. As they that are sick of an ague, whatsoever they eat and drink, though it be never so pleasant, yet it is as bitter to them as wormwood; not for the bitterness of the meat, but for the corrupt and bitter humour that is in their own tongue and mouth: even so is the sweetness of God's word bitter, not of itself, but only unto them that have their minds corrupted with long custom of sin, and love of this world. Therefore forsaking the corrupt judgment of fleshly men, which care not but for their carcase, let us reverently hear and read Holy Scriptures, which is the food of the soul (Matt. iv. 4). Let us diligently

The praise of
Holy Scripture.

The perfection
of Holy Scripture.

The knowledge
of Holy Scripture
is necessary.

To whom the
knowledge of
Holy Scripture
is sweet and
pleasant.

Who be enemies
to Holy Scripture.

An apt similitude,
declaring
of whom the
Scripture is
abhorred.

An exhortation
unto the diligent
reading
and searching
of the Holy
Scriptures.

An Exhortation to the Reading of Holy Scripture.

search for the well of life [John iv. 14.] in the books of the Old and New Testament, and not run to the stinking puddles of men's traditions (devised by man's imagination)

The Holy Scripture is a sufficient doctrine for our salvation.

tion) for our justification and salvation. For, in Holy Scripture is fully contained what we ought to do, and what to eschew, what to believe, what to love, and what to look for at God's hands at length. In these books we shall find the Father from whom, the Son by whom, and the Holy

What things we may learn in the Holy Scripture.

Ghost in whom, all things have their being and keeping up; and these three Persons to be but one God, and one substance. In these books we may learn to know ourselves, how vile and miserable we be, and also to know God, how good he is of himself, and how he maketh us and all creatures partakers of his goodness. We may learn also in these books to know God's will and pleasure, as much as, for this present time, is convenient for us to know. And, as the great clerk and godly preacher, St. John Chrysostom, saith, "Whatsoever is required to salvation of man, is fully contained in the Scripture of God. He that is ignorant may there learn and have knowledge. He that is hard-hearted, and an obstinate sinner, shall there find everlasting torments, prepared of God's justice, to make him afraid, and to mollify or soften him. He that is oppressed with misery in this world shall there find relief in the promises of everlasting life, to his great consolation and comfort. He that is wounded by the Devil unto death shall find there medicine, whereby he may be restored again unto health. If it shall be requisite to teach any truth, or reprove false doctrine, to rebuke any vice, to commend any virtue, to give good counsel, to comfort, to exhort, or to do any other thing requisite for our salvation; all those things," saith St. Chrysostom, "we may learn plentifully of the Scripture." "There is," saith Fulgentius, "abundantly enough, both for men to eat, and children to suck. There is whatsoever is meet for all

Holy Scripture ministereth sufficient doctrine for all degrees and ages.

ages, and for all degrees and sorts of men." These books therefore ought to be much in our hands, in our eyes, in our ears, in our mouths, but most of all in our hearts. For the Scripture

What common duties and profits the knowledge

of God is the heavenly meat of our souls (Matt. iv. 4.); the hearing and keeping of it

An Exhortation to the Reading of Holy Scripture.

maketh us blessed (Luke xi. 28), sanctifieth ^{of Holy Scrip-} us (John xvii. 17), and maketh us holy; it ^{ture bringeth} turneth our souls; it is a light lantern to our feet [Ps. cxix. 105]; it is a sure, stedfast, and everlasting instrument of salvation; it giveth wisdom to the humble and lowly hearts; it comforteth, maketh glad, cheereth, and cherisheth our conscience; it is a more excellent jewel or treasure than any gold or precious stone; it is more sweet than honey or honey-comb (Ps. xix. 7—11); it is called *the best part*, which Mary did choose, for it hath in it everlasting comfort (Luke x. 42). The words of Holy Scripture be called words of *everlasting life*; for they be God's instrument, ordained for the same purpose (John vi. 47, 63, 68). They have power to turn through God's promise, and they be effectual through God's assistance, and (being received in a faithful heart) they have ever an heavenly spiritual working in them: they are lively, quick, and mighty in operation, and *sharper than any two-edged sword, and enter through, even unto the dividing asunder of the soul and the spirit, of the joints and the marrow* (Heb. iv. 12). Christ calleth him a *wise builder*, that buildeth upon his word, upon his sure and substantial foundation (Matt. vii. 24). By this word of God we shall be judged: for *the word that I speak*, saith Christ, *is it that shall judge in the last day* (John xii. 48). He that keepeth the word of Christ, is promised the love and favour of God, and that he shall be the dwelling-place or temple of the blessed Trinity (John xiv. 23). This word whosoever is diligent to read, and in his heart to print that he readeth, the great affection to the transitory things of this world shall be minished in him, and the great desire of heavenly things (that be therein promised of God) shall increase in him. And there is nothing that so much strengtheneth our faith and trust in God, that so much keepeth up innocency and pureness of the heart, and also of outward godly life and conversation, as continual reading and recording of God's word. For that thing, which (by continual use of reading of Holy Scripture, and diligent searching of the same) is deeply printed and graven in the heart, at length turneth almost into nature. And moreover, the effect and virtue of God's word is to illuminate the ignorant, and to give more light unto them that faithfully and diligently read

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it, to comfort their hearts, and to encourage them to perform that which of God is commanded. It teacheth patience in all adversity, in prosperity humbleness; what honour is due unto God, what mercy and charity to our neighbour. It giveth good counsel in all doubtful things. It sheweth of whom we shall look for aid and help in all perils, and that God is the only giver of victory in all battles and temptations of our enemies, bodily and ghostly (1 Sam. xiv. 6, 12; 2 Chron. xx. 6, 15; 1 Cor. xv. 57; 1 John v. 4). And in the reading of God's

Who profit
most in reading
God's Word.

word, he most profiteth not always that is most ready in turning of the book, or in saying of it without the book; but he that is most turned into it, that is most inspired with the Holy Ghost, most in his heart and life altered and changed into that thing which he readeth; he that is daily less and less proud, less wrathful, less covetous, and less desirous of worldly and vain pleasures; he that daily (forsaking his old vicious life) increaseth in virtue more and more. And to be short, there is nothing that more maintaineth godliness of the mind, and driveth away ungodliness, than doth the continual reading or hearing of God's word, if it be joined with a godly mind, and a good affection to know and follow

What incommo-
dities the ig-
norance of God's
word bringeth.

God's will. For without a single eye, pure intent, and good mind, nothing is allowed for good before God. And on the other side, nothing more darkeneth Christ and the glory of God, nor bringeth in more blindness and all kinds of vices, than doth the ignorance of God's word (Is. v. 24; Matt. xxii. 29; 1 Cor. xiv. 37).

THE SECOND PART OF THE SERMON OF THE KNOWLEDGE
OF HOLY SCRIPTURE.

In the first part of this sermon, which exhorteth to the knowledge of Holy Scripture, was declared wherefore the knowledge of the same is necessary and profitable to all men, and that by the true knowledge and understanding of Scripture, the most necessary points of our duty towards God and our neighbours are also known. Now as concerning the same matter you shall hear what followeth.

If we profess Christ, why be we not ashamed to be ignorant in his doctrine? Seeing that every man is

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ashamed to be ignorant in that learning which he professeth. That man is ashamed to be called a philosopher which readeth not the books of philosophy, and to be called a lawyer, an astronomer, or a physician; that is ignorant in the books of law, astronomy, and physic. How can any man then say that he professeth Christ and his religion, if he will not apply himself (as far forth as he can or may conveniently) to read and hear, and so to know the books of Christ's gospel and doctrine? Although other sciences be good, and to be learned, yet no man can deny but this is the chief, and passeth all other incomparably. God's word excelleth all sciences.

What excuse shall we therefore make, at the last day before Christ, that delight to read or hear men's fancies and inventions, more than his most holy gospel? and will find no time to do that, which chiefly, above all things, we should do; and will rather read other things than that, for the which we ought rather to leave reading of all other things? Let us therefore apply ourselves, as far forth as we can have time and leisure, to know God's word, by diligent hearing and reading thereof, as many as profess God, and have faith and trust in him. But they that have no good affection to God's word (to colour this their fault) allege commonly two Vain excuses dissuading from the knowledge of God's word. vain and feigned excuses. Some go about to excuse them by their own frailness and fearfulness, feigning that they dare not read Holy Scripture, lest through their ignorance they should fall into any error. The first. Other pretend that the difficulty to understand it, and the hardness thereof is so great, The second. that it is meet to be read onely of clerks and learned men.

As touching the first: ignorance of God's word is the cause of all error, as Christ himself affirmed to the Sadducees, saying, that *they erred because they knew not the Scripture* (Matt. xxii. 29). How should they then eschew error, that will be still ignorant? And how should they come out of ignorance, that will not read nor hear that thing which should give them knowledge? He that now hath most knowledge, was at the first ignorant; yet he forbare not to read, for fear he should fall into error: but he diligently read, lest he should remain in ignorance, and through ignorance in error. And if you will not know the truth of God (a thing most necessary for you) lest

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you fall into error; by the same reason you may then lie still, and never go lest (if you go) you fall into the mire; nor eat any good meat, lest you take a surfeit; nor sow your corn, nor labour in your occupation, nor use your merchandise, for fear you lose your seed, your labour, your stock; and so by that reason it should be best for you to live idly, and never to take in hand to do any manner of good thing, lest peradventure some evil thing may chance thereof. And if you be afraid to

How most com-
modiously, and
without all peril,
the Holy Scrip-
ture is to be
read.

fall into error by reading of Holy Scripture, I shall shew you how you may read it without danger of error. Read it humbly with a meek and lowly heart, to the intent you may glorify God, and not yourself, with the knowledge of it: and read it not without daily praying to God, that he would direct your reading to good effect; and take upon you to expound it no further than you can plainly understand it. For, as St. Augustinesaith, 'the knowledge of Holy Scripture is a great, large, and a high place; but the door is very low, so that the high and arrogant man cannot run in; but he must stoop low, and humble himself, that shall enter into it.' Presumption and arrogancy is the mother of all error; and humility needeth to fear no error. For humility will only search to know the truth: it will search, and will bring together one place with another; and where it cannot find out the meaning, it will pray, it will ask of others that know, and will not presumptuously and rashly define any thing which it knoweth not. Therefore the humble man may search any truth boldly in the Scripture, without any danger of error. And if he be ignorant, he ought the more to read and to search Holy Scripture, to bring him out of ignorance. I say not nay, but a man may prosper with only hearing; but he may much more profit with both hearing and reading. This have I said as touching the fear to read, through ignorance of the person.

And concerning the hardness of Scripture; he that is so weak that he is not able to brook strong meat, yet he may suck the sweet and tender milk, and defer the rest until he wax stronger, and come to more knowledge. For God receiveth the learned and unlearned, and casteth away none, but is indifferent unto all. And the Scripture

Scripture in
some places is
easy, and in
some places hard
to be under-
stood.

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is full, as well of low valleys, plain ways, and easy for every man to use and to walk in; as also of high hills and mountains, which few men can climb unto. ^{God leaveth no man untaught, that hath a good will to know his word.} And whosoever giveth his mind to Holy Scriptures with diligent study and burning desire, it cannot be (saith St. John Chrysostom) that he should be left without help. For either God Almighty will send him some godly doctor to teach him, as he did to instruct the eunuch, a nobleman of Ethiopia, and treasurer unto queen Candace, who having a great affection to read the Scripture (although he understood it not) yet for the desire that he had unto God's word, God sent his apostle Philip to declare unto him the true sense of the Scripture that he read [Acts viii.]; or else, if we lack a learned man to instruct and teach us, yet God himself from above will give light unto our minds, and teach us those things which are necessary for us, and wherein we be ignorant.' And in another place Chrysostom saith, that 'man's human ^{How the knowledge of Scripture may be attained unto.} and worldly wisdom or science needeth not to the understanding of Scripture, but the revelation of the Holy Ghost, who inspireth the true meaning unto them that with humility and diligence do search therefor.' *He that asketh shall have, and he that seeketh shall find, and he that knocketh shall have the door open* (Matt. vii. 7, 8). 'If we read once, twice, or thrice, and understand not, let us not cease so, but still continue read- ^{A good rule for the understanding of Scripture.} ing, praying, asking of other; and so by still knocking, at the last the door shall be opened,' as St. Augustine saith. Although many things in the Scripture be spoken in obscure mysteries, yet there is nothing spoken under dark mysteries in one place, but the self-same thing in other places is spoken more familiarly and plainly, to the capacity both of learned and unlearned. And those things in the Scripture that be plain to understand, and necessary for salva- ^{No man is excepted from the knowledge of God's will.} tion, every man's duty is to learn them, to print them in memory, and effectually to exercise them. And as for the dark mysteries, to be contented to be ignorant in them, until such time as it shall please God to open those things unto him. In the mean season, if he lack either aptness or opportunity, God will not impute it to his folly: but yet it behoveth not that such as be apt

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should set aside reading, because some other be unapt to read: nevertheless, for the hardness of such places, the reading of the whole ought not to be set apart. And briefly to conclude; as St. Augustinesaith, "By the Scripture all men be amended, weak men be strengthened, and

What persons would have ignorance to continue. strong men be comforted. So that surely none be enemies to the reading of God's word, but such as either be so ignorant, that they know not how wholesome a thing it is; or else be so sick, that they hate the most comfortable medicine that should heal them;" or so ungodly, that they would wish the people still to continue in blindness and ignorance of God.

Thus we have briefly touched some part of the commodities of God's holy word, which is one of God's chief and principal benefits, given and declared to mankind here in earth. Let us thank God heartily for this his great and special gift, beneficial favour, and fatherly providence. Let us be glad to revive this precious gift of our heavenly Father.

The Holy Scripture is one of God's chief benefits. Let us hear, read, and know these holy rules, injunctions, and statutes of our Christian religion, and upon that we have made profession to God at our baptism. Let us with fear and reverence lay up, in the chest of our hearts, these necessary and fruitful lessons; let us night and day muse, and have meditation and contemplation in them (Ps. i. 2). Let us ruminate, and, as it were, chew the cud, that we may have the sweet juice, spiritual effect, marrow, honey, kernel, taste, comfort, and consolation of them. Let us stay, quiet, and certify our consciences, with the most infallible certainty, truth, and perpetual assurance of them. Let us pray to God (the only Author of these heavenly studies) that we may speak, think, believe, live, and depart hence, according to the wholesome doctrine and verities of them. And by that means, in this world we shall have God's defence, favour, and grace, with the unspeakable soluce of peace, and quietness of conscience; and after this miserable life, we shall enjoy the endless bliss and glory of heaven: which he grant us all, that died for us all, Jesus Christ: to whom, with the Father and the Holy Ghost, be all honour and glory, both now and everlastingly. *Amen.*

A SERMON OF THE MISERY OF ALL MAN-
KIND, AND OF HIS CONDEMNATION
TO DEATH EVERLASTING,
BY HIS OWN SIN.

THE Holy Ghost, in writing the Holy Scripture, is in nothing more diligent than to pull down man's vain-glory and pride; which of all vices is most universally grafted in all mankind, even from the first infection of our first father Adam. And therefore we read in many places of Scripture, many notable lessons against this old rooted vice, to teach us the most commendable virtue of humility, how to know ourselves, and to remember what we be of ourselves. In the book of Genesis, Almighty God giveth us all a title and name in our great grandfather Adam, which ought to warn us all to consider what we be, whereof we be, from whence we came, and whither we shall [go], saying thus, *In the sweat of thy face shalt thou eat thy bread, till thou be turned again into the ground; for out of it wast thou taken; inasmuch as thou art dust, into dust shalt thou be turned again* (Gen. iii. 19). Here (as it were in a glass) we may learn to know ourselves to be but ground, earth, and ashes, and that to earth and ashes we shall return.

Also, the holy patriarch Abraham did well remember this name and title, dust, earth, and ashes, appointed and assigned by God to all mankind: and therefore he calleth himself by that name, when he maketh his earnest prayer for Sodom and Gomorrah. And we read that Judith (iv. and ix.), Esther [iv. 3], Job (xlii. 6), Jeremiah (vi. 26; xxv. 34), with other holy men and women in the Old Testament, did use sackcloth, and to cast dust and ashes upon their heads, when they bewailed their sinful living. They called and cried to God for help and mercy, with such a ceremony of sackcloth, dust, and ashes, that thereby they might declare to the whole world what an humble and lowly estimation they had of themselves, and how well they remembered their name and title aforesaid, their vile corrupt frail nature, dust, earth, and ashes. The book of Wisdom (vii.) also, willing to pull down our proud stomachs, moveth us diligently to remember our mortal and earthly generation, which we have all of

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him that was first made: and that all men, as well kings as subjects, come into this world, and go out of the same, in like sort: that is, as of ourselves, full miserable, as we may daily see. And Almighty God commanded his prophet Isaiah to make a proclamation, and cry to the whole world: and Isaiah asking *What shall I cry?* the Lord answered, *Cry, that all flesh is grass, and that all the glory thereof is but as the flower of the field: when the grass is withered, the flower fadeth away, when the wind of the Lord bloweth upon it. The people surely is grass, the which drieth up, and the flower fadeth away* (Isaiah xl. 6—8). And the holy man Job, having in himself great experience of the miserable and sinful estate of man, doth open the same to the world in these words, *Man, saith he, that is born of a woman, living but a short time, is full of manifold miseries: he springeth up like a flower, and fadeth again; vanisheth away as it were a shadow, and never continueth in one state. And dost thou judge it meet, O Lord, to open thine eyes upon such a one, and to bring him to judgment with thee? Who can make him clean, that is conceived of an unclean seed?* (Job xiv. 1—4). And all men of their evilness and natural proneness be so universally given to sin, that (as the Scripture saith) *God repented that ever he made man* (Gen. vi. 5—7). And by sin his indignation was so much provoked against the world, that he drowned all the world with Noah's flood, except Noah himself and his little household (Gen. vii. 23). It is not without great cause that the Scripture of God doth so many times call all men here in this world by this word, *earth: O thou earth, earth, earth*, saith Jeremiah, *hear the word of the Lord* (Jer. xxii. 29). This our right name, calling, and title, *earth, earth, earth*, pronounced by the prophet, sheweth what we be indeed, by whatsoever other style, title, or dignity men do call us. Thus He plainly named us, who knoweth best, both what we be, and what we ought of right to be called. And thus he setteth us forth, speaking by his faithful apostle St. Paul, *All men, Jews and Gentiles, are under sin: there is none righteous, no not one. There is none that understandeth, there is none that seeketh after God: they are all gone out of the way, they are all unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre, with*

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their tongues they have used craft and deceit, the poison of serpents is under their lips; their mouth is full of cursing and bitterness, their feet are swift to shed blood, destruction and wretchedness are in their ways, and the way of peace have they not known: there is no fear of God before their eyes (Rom. iii. 9—18). And in another place St. Paul writeth thus, God hath wrapped all nations in unbelief, that he might have mercy on all (Rom. xi. 32). The Scripture shutteth up all under sin, that the promise by the faith of Jesus Christ should be given unto them that believe (Gal. iii. 22). St. Paul in many places painteth us out in our colours, calling us the children of the wrath of God, when we be born (Ephes. ii. 3): saying also, that we cannot think a good thought of ourselves, much less can we say well, or do well of ourselves [2 Cor. iii. 5]. And the wise man saith in the book of Proverbs, The just man falleth seven times a day (Prov. xxiv. 16). The most tried and approved man Job feared all his works. St. John the Baptist being sanctified in his mother's womb, and praised before he was born, being called an angel, and great before the Lord, filled even from his birth with the Holy Ghost, the preparer of the way for our Saviour Christ, and commended of our Saviour Christ to be more than a prophet, and the greatest that ever was born of a woman (Luke i. 15; [vii. 24—28; Mal. iii. 1]): yet he plainly granteth that he had need to be washed of Christ: he worthily extolleth and glorifieth his Lord and Master Christ, and humbleth himself as unworthy to unbuckle his shoes, and giveth all honour and glory to God (Matt. iii. 11, 14; [Mark i. 7]). So doth St. Paul both oft and evidently confess himself, what he was of himself, ever giving (as a most faithful servant) all praise to his Master and Saviour [e.g. 1 Cor. xv. 10; 1 Tim. i. 15]. So doth blessed St. John the evangelist, in the name of himself, and of all other holy men (be they never so just) make this open confession: If we say we have no sin, we deceive ourselves, and the truth is not in us: if we acknowledge our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us (1 John i. 8—10). Wherefore the wise man, in the book called Ecclesiastes, maketh this true and general

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confession, *There is not one just man upon the earth, that doeth good, and sinneth not* (Eccles. vii. 20). And David is ashamed of his sin, but not to confess his sin (Psalm li. 3, 4). How oft, how earnestly, and lamentably doth he desire God's great mercy for his great offences, and that God should not *enter into judgment with him!* (Psalm cxliii. 2). And again, how well weigheth this holy man his sins, when he confesseth that they be so *many in number, and so hid*, and hard to understand, that it is in a manner impossible to *know, utter, or number them!* Wherefore, he having a true, earnest, and deep contemplation and consideration of his sins, and yet not coming to the bottom of them, he maketh supplication to God to *forgive him his privy, secret, hid sins*; to the knowledge of which he cannot attain (Psalm xix. 12; [xl. 12]). He weigheth rightly his sins from the original root and spring-head; perceiving inclinations, provocations, stirrings, stingings, buds, branches, dregs, infections, tastes, feelings, and scents of them to continue in him still. Wherefore he saith, *Mark and behold, I was conceived in sins* (Psalm li. 5): he saith not *sin*, but in the plural number, *sins*; forasmuch as out of one, as a fountain, spring all the rest. Our Saviour Christ saith, *There is none good but God*; and that, *We can do nothing that is good without him*, and *No man can come to the Father but by him* (Mark x. 18; Luke xviii. 19; John xv. 5; [John xiv. 6]). He commandeth us also to say, that *we be unprofitable servants, when we have done all that we can do* (Luke xvii. 10). He preferreth the penitent publican before the proud, holy, and glorious Pharisee (Luke xviii. 14). He calleth himself a *Physician*, but *not to them that be whole, but to them that be sick*, and have need of his salve for their sore (Matt. ix. 12). He teacheth us in our prayers to acknowledge ourselves sinners, and to ask righteousness and deliverance from all evils, at our heavenly Father's hand. He declareth that the sins of our own hearts do defile our own selves. He teacheth that an evil word or thought deserveth condemnation, affirming, that *we shall give account for every idle word* (Matt. xii. 36). He saith, *He came not to save but the sheep that were utterly lost and cast away* (Matt. xv. 24). Therefore few of the proud, just, learned, wise, perfect, and holy Pharisees were saved by him, because

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they justified themselves by their counterfeit holiness before men. Wherefore, good people, let us beware of such hypocrisy, vain-glory, and justifying of ourselves.

THE SECOND PART OF THE SERMON OF THE MISERY OF MAN.

FORASMUCH as the true knowledge of ourselves is very necessary to come to the right knowledge of God; ye have heard in the last reading, how humbly all godly men always have thought of themselves; and so to think and judge of themselves, are taught of God their Creator, by his holy word. For of ourselves we be crab-trees, that can bring forth no apples. We be of ourselves of such earth, as can bring forth but weeds, nettles, brambles, briers, cockle, and darnel. Our fruits be declared in the fifth chapter to the Galatians. We have neither faith, charity, hope, patience, chastity, nor any thing else that good is, but of God; and therefore these virtues be called there *the fruits of the Holy Ghost*, and not the fruits of man (Gal. v. 19—23). Let us therefore acknowledge ourselves before God (as we be indeed) miserable and wretched sinners. And let us earnestly repent, and humble ourselves heartily, and cry to God for mercy. Let us all confess with mouth and heart, that we be full of imperfections. Let us know our own works, of what imperfection they be, and then we shall not stand foolishly and arrogantly in our own conceits, nor challenge any part of justification by our merits or works. For truly there be imperfections in our best works: we do not love God so much as we are bound to do, with all our heart, mind, and power: we do not fear God so much as we ought to do: we do not pray to God, but with great and many imperfections: we give, forgive, believe, live, and hope imperfectly: we speak, think, and do imperfectly: we fight against the devil, the world, and the flesh imperfectly. Let us therefore not be ashamed to confess plainly our state of imperfection: yea, let us not be ashamed to confess imperfection, even in all our best works. Let none of us be ashamed to say with holy St. Peter, *I am a sinful man* (Luke v. 8). Let us all say with the holy prophet David, *We have sinned with*

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our fathers; we have done amiss, and dealt wickedly (Psalm cvi. 6). Let us all make open confession with the prodigal son to our Father, and say with him, *We have sinned against heaven, and before thee, O Father: we are not worthy to be called thy sons* (Luke xv. 18, 19). Let us all say with holy Baruch, "O Lord our God, to us is worthily ascribed shame and confusion, and to thee righteousness: we have sinned, we have done wickedly, we have behaved ourselves ungodly in all thy righteousness" (Baruch ii.). Let us all say with the holy prophet Daniel, *O Lord, righteousness belongeth to thee, unto us belongeth confusion. We have sinned, we have been naughty, we have offended, we have fled from thee, we have gone back from all thy precepts and judgments* (Dan. ix. 5—8). So we learn of all good men in Holy Scriptures, to humble ourselves, and to exalt, extol, praise, magnify, and glorify God.

Thus we have heard how evil we be of ourselves: how of ourselves, and by ourselves, we have no goodness, help, nor salvation; but contrariwise, sin, damnation, and death everlasting: which if we deeply weigh and consider, we shall the better understand the great mercy of God, and how our salvation cometh only by Christ. For in ourselves (as of ourselves) we find nothing whereby we may be delivered from this miserable captivity, into the which we were cast, through the envy of the devil, by breaking of God's commandment, in our first parent Adam (2 Cor. iii. 5). We are all become unclean; but we all are not able to cleanse ourselves, nor *to make one another of us clean* (Psalm xlix. 7). *We are by nature the children of God's wrath* (Ephes. ii. 3); but we are not able to make ourselves the children and inheritors of God's glory. We are *sheep that run astray* (1 Pet. ii. 25); but we cannot of our own power come again to the sheepfold, so great is our imperfection and weakness. In ourselves therefore may we not glory, which (of ourselves) are nothing but sinful: neither may we rejoice in any works that we do, which all be so imperfect and impure, that they are not able to stand before the righteous judgment-seat of God; as the holy prophet David saith, *Enter not into judgment with thy servant, O Lord; for no man that liveth shall be found righteous in thy sight* (Psalm cxliii. 2). To God therefore must we flee, or else shall

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we never find peace, rest, and quietness of conscience, in our hearts. For he is the *Father of mercies, and God of all consolation* (2 Cor. i. 3). He is the Lord, with whom is *plenteous redemption*: he is the God, which of his own *mercy saveth us*, and setteth out his charity and exceeding love towards us, in that of his own voluntary goodness, when we were perished, he saved us, and provided an everlasting kingdom for us (Psalm cxxx. 7; [Titus iii. 5; Rom v. 8]). And all these heavenly treasures are given us, not for our own deserts, merits, or good deeds (which of ourselves we have none) but of his mere mercy freely. And for whose sake? Truly for Jesus Christ's sake, that pure and undefiled Lamb of God. He is that dearly beloved Son, for whose sake God is fully pacified, satisfied, and set at one with man. He is the *Lamb of God, which taketh away the sins of the world*: of whom only it may be truly spoken, that he did *all things well*, and in his mouth was found *no craft nor subtilty* (John i. 29, [Mark vii. 37], 1 Pet. ii. 22). None but he alone may say, *The prince of the world came, and in me he hath nothing* [John xiv. 30]. And he alone may also say, *Which of you shall reprove me of any fault?* (John viii. 46). He is the high and everlasting Priest, which hath *offered himself once for all* upon the altar of the cross, and with that one oblation hath made perfect for evermore them that are sanctified (Heb. vii. 27; [x. 14]). He is the alone Mediator between God and man, which paid our ransom to God with his own blood, and with that hath he cleansed us from all sin [1 Tim. ii. 5, 6; 1 John i. 7]. He is the Physician, which *healeth all our diseases*. He is that Saviour, which *saveth his people from all their sins* (Matt. i. 21). To be short, he is that flowing and most plenteous fountain, of whose fulness all we have received. For in him alone are all the treasures of the wisdom and knowledge of God hidden [John i. 16; Col. ii. 3]. And in him, and by him, have we from God the Father all good things, pertaining either to the body or to the soul. O how much are we bound to this our heavenly Father for his great mercies, which he hath so plenteously declared unto us in Christ Jesus our Lord and Saviour! What thanks worthy and sufficient can we give to him? Let us all with one accord burst out with joyful voice, ever praising and magnifying this Lord

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of mercy, for his tender kindness shewed unto us in his dearly beloved Son Jesus Christ our Lord.

Hitherto have we heard what we are of ourselves: very sinful, wretched, and damnable. Again, we have heard how that of ourselves and by ourselves, we are not able either to think a good thought, or work a good deed, so that we can find in ourselves no hope of salvation, but rather whatsoever maketh unto our destruction. Again, we have heard the tender-kindness and great mercy of God the Father towards us, and how beneficial he is to us for Christ's sake, without our merits or deserts, even of his own mere mercy and tender goodness. Now, how these exceeding great mercies of God, set abroad in Christ Jesus for us, be obtained, and how we be delivered from the captivity of sin, death, and hell, it shall more at large (with God's help) be declared in the next sermon. In the mean season, yea, and at all times, let us learn to know ourselves, our frailty and weakness, without any cracking or boasting of our own good deeds and merits. Let us also acknowledge the exceeding mercy of God towards us, and confess, that as of ourselves cometh all evil and damnation, so likewise of him cometh all goodness and salvation, as God himself saith by the prophet Hosea, *O Israel, thy destruction cometh of thyself, but in me only is thy help and comfort* (Hosea xiii. 9). If we thus humbly submit ourselves in the sight of God, we may be sure that in the time of his visitation, he will lift us up unto the kingdom of his dearly beloved Son Christ Jesus our Lord: to whom, with the Father, and the Holy Ghost, be all honour and glory for ever. *Amen.*

A SERMON OF THE SALVATION OF MAN- KIND, BY ONLY CHRIST OUR SAVIOUR, FROM SIN AND DEATH EVERLASTING.

BECAUSE all men be sinners and offenders against God, and breakers of his law and commandments, therefore can no man by his own acts, works, and deeds (seem they never so good) be justified, and made righteous before God: but every man of necessity is constrained to seek for another righteousness or justification, to be received at God's own hands, that is to say, the forgiveness of his sins and trespasses, in such things as he hath offended. And this justification or righteousness, which we so receive of God's mercy and Christ's merits, embraced by faith, is taken, accepted, and allowed of God, for our perfect and full justification. For the more full understanding hereof, it is our parts and duties ever to remember the great mercy of God, how that (all the world being wrapped in sin by breaking of the law) God sent his only Son our Saviour Christ into this world, to fulfil the law for us, and by shedding of his most precious blood, to make a sacrifice and satisfaction, or (as it may be called) amends to his Father for our sins, to assuage his wrath and indignation conceived against us for the same.

Insomuch that infants, being baptized and dying in their infancy, are by this sacrifice washed from their sins, brought to God's favour, and made his children, and inheritors of his kingdom of heaven. And they, which in act or deed do sin after their baptism, when they turn again to God unfeignedly, they are likewise washed by this sacrifice from their sins, in such sort, that there remaineth not any spot of sin, that shall be imputed to their damnation. This is that justification or righteousness which St. Paul speaketh of, when he saith, *No man is justified by the works of the law, but freely by faith in Jesus Christ.* And again he saith, *We believe in Jesus Christ, that we be justified freely by the faith of Christ, and not by the works of the law, because that no man shall be justified by*

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the works of the law (Gal. ii. 16). And although this justification be free unto us, yet it cometh not so freely unto us, that there is no ransom paid therefor at all. But here may man's reason be astonied, reasoning after this fashion. If a ransom be paid for our

Objection. redemption, then is it not given us freely.

For a prisoner that payeth his ransom is not let go freely; for if he go freely, then he goeth without ransom: for what is it else to go freely, than to be set at liberty without payment of ransom? This reason is satisfied by the

Answer.

redemption, who hath so tempered his justice and mercy together, that he would neither by his justice condemn us unto the everlasting captivity of the devil, and his prison of hell, remediless for ever without mercy, nor by his mercy deliver us clearly, without justice, or payment of a just ransom: but with his endless mercy he joined his most upright and equal justice. His great mercy he shewed unto us in delivering us from our former captivity, without requiring of any ransom to be paid, or amends to be made upon our parts, which thing by us had been impossible to be done. And whereas it lay not in us that to do, he provided a ransom for us, that was, the most precious body and blood of his own most dear and best beloved Son Jesus Christ, who, besides this ransom, fulfilled the law for us perfectly. And so the justice of God and his mercy did embrace together, and fulfilled the mystery of our redemption [Ps. lxxxv. 10]. And of this justice and mercy of God knit together, speaketh St. Paul in the third chapter to the Romans [vv. 23–25], *All have offended, and have need of the glory of God; but are justified freely by his grace, by redemption which is in Jesus Christ, whom God hath set forth to us for a reconciler and peace-maker, through faith in his blood, to shew his righteousness.* And in the tenth chapter [v. 4], *Christ is the end of the law unto righteousness, to every man that believeth.* And in the eighth chapter [vv. 3, 4], *That which was impossible by the law, inasmuch as it was weak by the flesh, God sending his own Son in the similitude of sinful flesh, by sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, which walk not after the flesh, but after the Spirit.*

In these foresaid places, the apostle toucheth specially

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three things, which must go together in our justification. Upon God's part, his great mercy and grace: upon Christ's part, justice, Three things must go together in our justification. that is, the satisfaction of God's justice, or the price of our redemption, by the offering of his body, and shedding of his blood, with fulfilling of the law perfectly and thoroughly: and upon our part, true and lively faith in the merits of Jesus Christ, which yet is not ours, but by God's working in us: so that in our justification, is not only God's mercy and grace, but also his justice, which the apostle calleth the justice of God, and it consisteth in paying our ransom and fulfilling of the law: and so the grace of God doth not shut out the justice of God in our justification, but only shutteth out the justice of man, that is to say, the justice of our works, as to be merits of deserving our justification. And therefore St. Paul declareth here nothing upon the behalf of man, concerning his justification, but only a true and lively faith, which nevertheless *is the gift of God*, and not man's only work, without God [Eph. ii. 8]. And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified; but it shutteth them out from the office of justifying. How it is to be understood, that faith justifieth without works. So that although they be all present together in him that is justified, yet they justify not altogether. Neither doth faith shut out the justice of our good works, necessarily to be done afterwards, of duty towards God, (for we are most bounden to serve God, in doing good deeds, commanded by him in his Holy Scripture, all the days of our life) but it excludeth them, so that we may not do them to this intent, to be made just by doing of them. For all the good works that we can do be imperfect, and therefore not able to deserve our justification: but our justification doth come freely by the mere mercy of God, and of so great and free mercy, that, whereas all the world was not able of themselves to pay any part towards their ransom, it pleased our heavenly Father of his infinite mercy, without any our desert or deserving, to prepare for us the most precious jewels of Christ's body and blood, whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied. So that Christ is now the righteousness of all them that truly do believe in him. He for them paid their ransom

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by his death. He for them fulfilled the law in his life. So that now in him, and by him, every true Christian man may be called a fulfiller of the law, forasmuch as that which their infirmity lacked, Christ's justice hath supplied.

THE SECOND PART OF THE SERMON OF SALVATION.

Ye have heard, of whom all men ought to seek their justification and righteousness, and how also this righteousness cometh unto men by Christ's death and merits. Ye heard also, how that three things are required to the obtaining of our righteousness, that is, God's mercy, Christ's justice, and a true and a lively faith, out of the which faith springeth good works. Also before was declared at large, that no man can be justified by his own good works, because that no man fulfilleth the law, according to the strict rigour of the law.

And St. Paul in his epistle to the Galatians proveth the same, saying thus, *If there had been any law given, which could have justified, verily righteousness should have been by the law* (Gal. iii. 21). And again he saith, *If righteousness be by the law, then Christ died in vain* [Gal. ii. 21]. And again he saith, *You that are justified by the law are fallen away from grace* [Gal. v. 4]. And furthermore he writeth to the Ephesians on this wise, *By grace are ye saved through faith, and that not of yourselves, for it is the gift of God, and not of works, lest any man should glory* (Ephes. ii. 8, 9). And to be short, the sum of all Paul's disputation is this; that if justice come of works, then it cometh not of grace; and if it come of grace, then it cometh not of works [Rom. xi. 6]. And to this end tend all the prophets, as St. Peter saith in the tenth of the Acts (v. 43), *Of Christ all the Prophets* (saith St. Peter) *do witness, that through his name, all they that believe in him shall receive the remission of sins.*

And after this wise, to be justified only by this true and lively faith in Christ, speak all the old and ancient authors, both Greeks and Latins. Of whom I will specially rehearse three, Hilary, Basil, and Ambrose. St. Hilary saith these words plainly in the ninth canon upon Matthew, "Faith only justifieth." And St. Basil, a Greek author, writeth thus, "This is a

'Faith only justifieth,' is the doctrine of old doctors.

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perfect and whole rejoicing in God, when a man advanceth not himself for his own righteousness, but acknowledgeth himself to lack true justice and righteousness, and to be justified by the only faith in Christ. And Paul (saith he) doth glory in the contempt of his own righteousness, and that he locketh for the righteousness of God by faith" (Philip. iii. 8, 9). These be the very words of St. Basil. And St. Ambrose, a Latin author, saith these words, "This is the ordinance of God, that they which believe in Christ, should be saved without works, by faith only, freely receiving remission of their sins." Consider diligently these words, 'without works, by faith only, freely' we receive remission of our sins. What can be spoken more plainly, than to say, that freely, without works, by faith only, we obtain remission of our sins? These and other like sentences, that we be justified by faith only, freely, and without works, we do read oftentimes in the best and ancient writers. As beside Hilary, Basil, and St. Ambrose, before rehearsed, we read the same in Origen, St. Chrysostom, St. Cyprian, St. Augustine, Prosper, Oecumenius, Phocius, Bernardus, Anselm, and many other authors, Greek and Latin. Nevertheless, this sentence, that we be justified by faith only, is not so meant of them, that the said justifying faith is alone in man, without true repentance, hope, charity, dread, and the fear of God, at any time and season. And when they say, that we be justified freely, they mean Faith alone, how it is to be understood. not that we should or might afterward be idle, and that nothing should be required on our parts afterward: neither mean they that we are so to be justified without good works, that we should do no good works at all, like as shall be more expressed at large hereafter. But this saying, that we be justified by faith only, freely and without works, is spoken for to take away clearly all merit of our works, as being unable to deserve our justification at God's hands, and thereby most plainly to express the weakness of man, and the goodness of God; the great infirmity of ourselves, and the might and power of God; the imperfectness of our own works, and the most abundant grace of our Saviour Christ; and therefore wholly to ascribe the merit and deserving of our justification unto Christ only, and his most precious bloodshedding. This faith the Holy Scripture teacheth us;

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The profit of the doctrine of 'faith only justifieth.' this is the strong rock and foundation of Christian religion; this doctrine all old and ancient authors of Christ's church do approve;

this doctrine advanceth and setteth forth the true glory of Christ, and beateth down the vain glory of man; this

What they be that impugn the doctrine, 'faith only justifieth.' whosoever denieth, is not to be accounted for a Christian man, nor for a setter-forth of Christ's glory; but for an adversary to Christ

and his gospel, and for a setter-forth of men's vain-glory.

And although this doctrine be never so true (as it is most true indeed) that we be justified freely, without all merit of our own good works (as St. Paul doth express it), and freely, by this lively and perfect faith in Christ only (as the ancient authors use to speak it) yet this true doctrine must be also truly understood, and most plainly declared, lest carnal men should take unjustly occasion thereby to live carnally, after the appetite and will of the world, the flesh, and the devil. And because no man should err by

A declaration of this doctrine, 'faith without works justifieth.' mistaking of this doctrine, I will plainly and shortly so declare the right understanding of the same, that no man shall justly think that he may thereby take any occasion of carnal liberty, to follow the desires of the flesh, or that thereby any kind of sin shall be committed, or any ungodly living the more used.

First, you shall understand, that in our justification by Christ, it is not all one thing, the office of God unto man, and the office of man unto God. Justification is not the office of man, but of God; for man cannot make himself righteous by his own works, neither in part, nor in the whole; for that were the greatest arrogancy and presumption of man, that antichrist could set up against God, to affirm that a man might by his own works take away and purge his own sins, and so justify himself. But

Justification is the office of God only. justification is the office of God only, and is not a thing which we render unto him; but

which we receive of him; not which we give to him, but which we take of him, by his free mercy, and by the only merits of his most dearly beloved Son, our only Redeemer, Saviour, and Justifier, Jesus Christ. So that the true understanding of this doctrine, 'We be justified freely by faith without works,' or that 'we be justified by faith in Christ only,' is not, that this our own

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act to believe in Christ, or this our faith in Christ, which is within us, doth justify us, and deserve our justification unto us, (for that were to count ourselves to be justified by some act or virtue that is within ourselves) but the true understanding and meaning thereof is, that although we hear God's word, and believe it; although we have faith, hope, charity, repentance, dread, and fear of God within us, and do never so many works thereunto; yet we must renounce the merit of all our said virtues, of faith, hope, charity, and all other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and insufficient, and imperfect, to deserve remission of our sins, and our justification; and therefore we must trust only in God's mercy, and that sacrifice which our High Priest and Saviour Christ Jesus, the Son of God, once offered for us upon the cross, to obtain thereby God's grace, and remission, as well of our original sin in baptism, as of all actual sin committed by us after our baptism, if we truly repent, and turn unfeignedly to him again. So that, as St. John Baptist, although he were never so virtuous and godly a man, yet in this matter of forgiving of sin, he did put the people from him, and appointed them unto Christ, saying thus unto them, *Behold, yonder is the Lamb of God, which taketh away the sins of the world* (John i. 29): even so, as great and as godly a virtue as the lively faith is, yet it putteth us from itself, and remitteth or appointeth us unto Christ, for to have only by him remission of our sins, or justification. So that our faith in Christ (as it were) saith unto us thus, It is not I that take away your sins, but it is Christ only; and to him only I send you for that purpose, forsaking therein all your good virtues, words, thoughts, and works, and only putting your trust in Christ.

THE THIRD PART OF THE SERMON OF SALVATION.

It hath been manifestly declared unto you, that no man can fulfil the law of God, and therefore by the law all men are condemned: whereupon it followeth necessarily, that some other thing should be required for our salvation than the law; and that is, a true and a lively faith in Christ, bringing forth good works, and a life according to

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God's commandments. And also you heard the ancient authors' minds of this saying, 'Faith in Christ only justifieth man,' so plainly declared, that you see, that the very true meaning of this proposition or saying, 'We be justified by faith in Christ only,' (according to the meaning of the old ancient authors) is this: We put our faith in Christ, that we be justified by him only, that we be justified by God's free mercy, and the merits of our Saviour Christ only, and by no virtue or good works of our own, that is in us, or that we can be able to have, or to do, for to deserve the same; Christ himself only being the cause meritorious thereof.

Here you perceive many words to be used, to avoid contention in words with them that delight to brawl about words, and also to shew the true meaning, to avoid evil taking and misunderstanding; and yet peradventure all will not serve with them that be contentious; but contenders will ever forge matters of contention, even when they have none occasion thereto. Notwithstanding, such be the less to be passed upon, so that the rest may profit, which will be more desirous to know the truth, than (when it is plain enough) to contend about it, and with contentious and captious cavillation, to obscure and darken it. Truth it is, that our own works do not justify us, to speak properly of our justification; that is to say, our works do not merit or deserve remission of our sins, and make us, of unjust, just before God: but God of his mere mercy, through the only merits and deservings of his Son Jesus Christ, doth justify us. Nevertheless, because faith doth directly send us to Christ for remission of our sins; and that by faith given us of God, we embrace the promise of God's mercy, and of the remission of our sins, (which thing none other of our virtues or works properly doth,) therefore the Scripture useth to say, that faith without works doth justify. And forasmuch as it is all one sentence in effect, to say, 'faith without works,' and 'only faith,' doth justify us; therefore the old ancient fathers of the church, from time to time, have uttered our justification with this speech, 'Only faith justifieth us:' meaning none other thing than St. Paul meant, when he said, *Faith without works justifieth us* [Gal. ii. 16]. And because all this is brought to pass through the only merits and deservings of our Saviour Christ, and not through

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our merits, or through the merit of any virtue that we have within us, or of any work that cometh from us; therefore, in that respect of merit and deserving, we forsake, as it were, altogether again, faith, works, and all other virtues. For our own imperfection is so great, through the corruption of original sin, that all is imperfect that is within us, faith, charity, hope, dread, thoughts, words, and works, and therefore not apt to merit and deserve any part of our justification for us. And this form of speaking use we, in the humbling of ourselves to God, and to give all the glory to our Saviour Christ, who is best worthy to have it.

Here you have heard the office of God in our justification, and how we receive it of him freely, by his mercy, without our deserts, through true and lively faith. Now you shall hear the office and duty of a Christian man unto God, what we ought on our part to render unto God again, for his great mercy and goodness. Our

office is, not to pass the time of this present life unfruitfully and idly, after that we are baptized or justified, not caring how few good works we do, to the glory of God, and profit of our neighbours: much less is it our office,

They that preach 'faith only justifieth,' do not teach carnal liberty, or that we should do no good works.

after that we be once made Christ's members, to live contrary to the same; making ourselves members of the devil, walking after his enticements, and after the suggestions of the world and the flesh, whereby we know that we do serve the world and the devil, and not God. For *that faith which bringeth forth* (without repentance) either evil works, or *no good works*, is not a right, pure, and lively faith, but a *dead*, devilish, counterfeit, and feigned *faith*, as St. Paul and St. James call it [1 Cor. xiii. 2; James ii. 17].

For even the devils know and believe that Christ was born of a virgin; that he fasted forty days and forty nights without meat and

The devils have faith, but not the true faith.

drink; that he wrought all kind of miracles, declaring himself very God. They believe also, that Christ for our sakes suffered most painful death, to redeem us from everlasting death, and that he rose again from death, the third day: they believe that he ascended into heaven and that he sitteth on the right hand of the Father, and at the last end of this world shall come again, and judge both the quick and the dead. These articles of our faith the

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devils believe, and so they believe all things that be written in the New and Old Testament to be true: and yet for all this faith they be but devils, remaining still in their damnable estate, lacking the very true Christian faith. For the right and true Christian faith is, not only to believe that Holy Scripture, and all the foresaid articles of our faith are true, but ^{What is the true and justifying faith.} also to have a sure trust and confidence in God's merciful promises, to be saved from everlasting damnation by Christ: whereof doth follow a loving heart to obey his commandments. And this true Christian faith neither any devil hath, nor yet any man, which in the outward profession of his mouth, and in his outward receiving of the sacraments, in coming to the church, and in all other outward appearances, seemeth to be a Christian man, and yet in his living and deeds sheweth the contrary. For how can a man have this true faith, this sure trust and confidence in God, that by ^{They that continue in evil living have not true faith.} the merits of Christ his sins be forgiven, and he reconciled to the favour of God, and to be partaker of the kingdom of heaven by Christ, when he liveth ungodly, and denieth Christ in his deeds? Surely no such ungodly man can have this faith and trust in God. For as they know Christ to be the only Saviour of the world, so they know also that wicked men shall not enjoy the kingdom of God. They know that *God hateth unrighteousness*; that *he will destroy all those that speak untruly* (Psalm v. 4—6); that those which have done good works (which cannot be done without a lively faith in Christ) shall come forth into the resurrection of life, and those that have done evil shall come unto the resurrection of judgment. Very well they know also, that *to them that be contentious, and to them that will not be obedient unto the truth, but will obey unrighteousness, shall come indignation, wrath, and affliction, &c.* [Rom. ii. 8, 9]. Therefore to conclude, considering the infinite benefits of God, shewed and given unto us mercifully without our deserts, who hath not only created us of nothing, and from a piece of vile clay, of his infinite goodness, hath exalted us (as touching our soul) unto his own similitude and likeness; but also, whereas we were condemned to hell and death everlasting, hath given his own natural Son, being God eternal, immortal, and equal unto himself in power and

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glory, to be incarnated, and to take our mortal nature upon him, with the infirmities of the same, and in the same nature to suffer most shameful and painful death for our offences, to the intent to justify us, and to restore us to life everlasting: so making us also his dear children, brethren unto his only Son our Saviour Christ, and inheritors for ever with him of his eternal kingdom of heaven.

These great and merciful benefits of God, if they be well considered, do neither minister unto us occasion to be idle, and to live without doing any good works, neither yet stir us up by any means to do evil things: but contrariwise, if we be not desperate persons, and our hearts harder than stones, they move us to render ourselves unto God wholly, with all our will, hearts, might, and power, to serve him in all good deeds, obeying his commandments during our lives; to seek in all things his glory and honour, not our sensual pleasures and vain-glory; evermore dreading willingly to offend such a merciful God and loving Redeemer, in word, thought, or deed. And the said benefits of God, deeply considered, move us for his sake also to be ever ready to give ourselves to our neighbours, and as much as lieth in us, to study with all our endeavour to do good to every man. These be the fruits of true faith; to do good as much as lieth in us to every man, and above all things, and in all things, to advance the glory of God, of whom only we have our sanctification, justification, salvation, and redemption. To whom be all glory, praise, and honour, world without end. *Amen.*

A SHORT DECLARATION OF THE TRUE, LIVELY, AND CHRISTIAN FAITH.

THE first coming unto God, good Christian people, is through faith, (whereby as it is declared in the last sermon) we be justified before God. And lest any man should be deceived, for lack of right understanding thereof, it is diligently to be noted, that faith is taken in the Scripture two manner of ways. There is one faith, which in Scripture is called a dead faith, which bringeth forth no good works, but is idle, barren, and unfruitful. And this faith, by the holy apostle St. James, is compared to *the faith of devils*, which *believe* God to be true and just, and *tremble* for fear, yet they do nothing well, but all evil (James ii. 19). And such a manner of faith have the wicked and naughty Christian people, *which confess God*, as St. Paul saith, *in their mouth, but deny him in their deeds, being abominable, and without the right faith, and to all good works reprobable* (Titus i. 16). And this faith is a persuasion and belief in man's heart, whereby he knoweth that there is a God, and agreeth unto all truth of God's most holy word, contained in Holy Scripture. So that it consisteth only in believing the word of God, that it is true. And this is not properly called faith. But as he that readeth Cæsar's Commentaries, believing the same to be true, hath thereby a knowledge of Cæsar's life and notable acts, because he believeth the history of Cæsar; yet it is not properly said, that he believeth in Cæsar, of whom he looketh for no help nor benefit. Even so, he that believeth that all that is spoken of God in the Bible is true, and yet liveth so ungodly, that he cannot look to enjoy the promises and benefits of God; although it may be said, that such a man hath a faith and belief to the words of God; yet it is not properly said that he believeth in God, or hath such a faith and trust in God, whereby he may surely look for grace, mercy, and everlasting life at God's hand, but rather for indignation and punishment, according to the merits of his wicked life. For as it is written in a book, intituled to be of Didymus Alexandrinus, "Forasmuch as faith without works is dead, it is not now

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faith, as a dead man is not a man." This dead faith therefore is not the sure and substantial faith, which saveth sinners. Another faith there is in Scripture,

A lively faith. which is not (as the foresaid faith) idle, unfruitful, and dead, but *worketh by charity* (as St. Paul declareth, Gal. v. 6); which as the other vain faith is called a dead faith, so may this be called a quick or lively faith. And this is not only the common belief of the articles of our faith, but it is also a true trust and confidence of the mercy of God through our Lord Jesus Christ, and a stedfast hope of all good things to be received at God's hand: and that although we, through infirmity, or temptation of our ghostly enemy, do fall from him by sin, yet if we return again unto him by true repentance, that he will forgive and forget our offences for his Son's sake, our Saviour Jesus Christ, and will make us inheritors with him of his everlasting kingdom; and that in the mean time, until that kingdom come, he will be our protector and defender in all perils and dangers, whatsoever do chance: and that though sometime he doth send us sharp adversity, yet that evermore he will be a loving Father unto us, correcting us for our sin, but not withdrawing his mercy finally from us, if we trust in him, and commit ourselves wholly unto him, hang only upon him, and call upon him, ready to obey and serve him. This is the true, lively, and unfeigned Christian faith, and is not in the mouth and outward profession only, but it liveth, and stirreth inwardly in the heart. And this faith is not without hope and trust in God, nor without the love of God and of our neighbours, nor without the fear of God, nor without the desire to hear God's word, and to follow the same in eschewing evil, and doing gladly all good works.

This faith (as St. Paul describeth it) *is the sure ground and foundation of the benefits which we ought to look for, and trust to receive of God, a certificate and sure looking for them, although they yet sensibly appear not unto us* (Heb. xi. 1). And after he saith, *He that cometh to God must believe, both that he is, and that he is a merciful rewarder of well-doers* [Heb. xi. 6]. And nothing commendeth good men unto God so much as this assured faith and trust in him. Of this faith three things are specially to be noted.

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First, that this faith doth not lie dead in the heart, but is lively and fruitful in bringing forth good works. Secondly, that without it can no good works be done, that shall be acceptable and pleasant to God. Thirdly, what manner of good works they be that this faith doth bring forth.

Three things
are to be noted
of faith.

For the first: as the light cannot be hid, but will shew forth itself at one place or other; so a true faith cannot be kept secret, but when occasion is offered, it will break out, and shew itself by good works. And as the living body of a man ever exerciseth such things as belong to a natural and living body, for nourishment and preservation of the same, as it hath need, opportunity, and occasion; even so the soul that hath a lively faith in it will be doing alway some good work, which shall declare that it is living, and will not be unoccupied. Therefore when men hear in the Scriptures so high commendations of faith, that it maketh us to please God, to live with God, and to be the children of God; if then they fancy that they be set at liberty from doing all good works, and may live as they list, they trifle with God, and deceive themselves. And it is a manifest token that they be far from having the true and lively faith, and also far from knowledge what true faith meaneth. For the very sure and lively Christian faith is, not only to believe all things of God which are contained in Holy Scripture, but also to have an earnest trust and confidence in God, that he doth regard us, and that he is careful over us, as the father is over the child whom he doth love, and that he will be merciful unto us for his only Son's sake, and that we have our Saviour, Christ our perpetual Advocate, and Priest, in whose only merits, oblation, and suffering, we do trust that our offences be continually washed and purged, whensoever we, repenting truly, do return to him with our whole heart, stedfastly determining with ourselves, through his grace, to obey and serve him in keeping his commandments, and never to turn back again to sin. Such is the true faith that the Scripture doth so much commend, the which, when it seeth and considereth what God hath done for us, is also moved, through continual assistance of the Spirit of God, to serve and please him, to keep his favour, to fear his displeasure, to continue his obedient children shewing thankfulness again by ob-

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serving and keeping his commandments, and that freely, for true love chiefly, and not for dread of punishment, or love of temporal reward, considering how clearly, without deservings, we have received his mercy and pardon freely.

This true faith will shew forth itself, and cannot long be idle: for as it is written, *The just man doth live by his faith* (Habak. ii. 4). He neither sleepeth, nor is idle, when he should wake and be well occupied. And God by his prophet Jeremiah saith, that *he is a happy and blessed man, which hath faith and confidence in God. For he is like a tree set by the water-side, that spreadeth his roots abroad toward the moisture, and feareth not heat when it cometh; his leaf will be green, and will not cease to bring forth his fruit* (Jer. xvii. 7, 8; [Psal. i. 3]): even so, faithful men, putting away all fear of adversity, will shew forth the fruit of their good works, as occasion is offered to do them.

THE SECOND PART OF THE SERMON OF FAITH

Y^e have heard in the first part of this sermon, that there be two kinds of faith, a dead and an unfruitful faith, and a faith lively, that worketh by charity: the first to be unprofitable; the second necessary for the obtaining of our salvation: the which faith hath charity always joined unto it, and is fruitful, bringing forth all good works. Now as concerning the same matter, you shall hear what followeth. The wise man saith, "He that believeth in God will hearken unto his commandments" (Ecclus. xxxii.). For if we do not shew ourselves faithful in our conversation, the faith which we pretend to have is but a feigned faith: because the true Christian faith is manifestly shewed by good living, and not by words only, as St. Augustine saith, "Good living cannot be separated from true faith, which worketh by love." And St. Chrysostom saith, 'Faith of itself is full of good works: as soon as a man doth believe, he shall be garnished with them.' How plentiful this faith is of good works, and how it maketh the work of one man more acceptable to God than of another, St. Paul teacheth at large in the eleventh chapter to the Hebrews, saying, that *faith made the oblation of Abel better than the oblation of Cain* (Heb. xi. 4;

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Gen. iv. 4, 5). This made Noah to *build the ark* (Gen. vi. 14, 22; [Heb. xi. 7]). This made Abraham to *forsake his country, and all his friends, and to go into a far country*, there to dwell among strangers (Gen. xi. 31; [xii. 1 & seq.]; Ecclus. xlv.). So did also Isaac and Jacob, depending or hanging only of the help and trust that they had in God. And when they came to the country which God promised them, they would build no cities, towns, nor houses; but lived like strangers in tents, that might every day be removed. Their trust was so much in God, that they set but little by any worldly thing; for that God had prepared for them better dwelling-places in heaven, of his own foundation and building [Heb. xi. 8—10, 13—16]. This faith made Abraham ready at God's commandment to offer his *own son and heir Isaac, whom he loved so well*, and by whom he was promised to have innumerable issue; among the which, One should be born, *in whom all nations should be blessed, trusting so much in God, that though he were slain, yet that God was able by his omnipotent power to raise him from death*, and perform his promise (Gen. xxii. 2—10, 15—18; [Heb. xi. 17—19]). He mistrusted not the promise of God, although unto his reason every thing seemed contrary. He believed verily that God would not forsake him in dearth and famine that was in the country. And in all other dangers that he was brought unto, he trusted ever that God would be his God, and his protector and defender, whatsoever he saw to the contrary. This faith wrought so in the heart of Moses, that *he refused to be taken for king Pharaoh's daughter's son, and to have great inheritance in Egypt, thinking it better with the people of God to have affliction and sorrow, than with naughty men in sin to live pleasantly for a time. By faith he cared not for the threatening of king Pharaoh*: for his trust was so in God, that he passed not of the felicity of this world, but *looked for the reward to come in heaven*; setting his heart upon the *invisible God*, as if he had seen him ever present before his eyes (Exod. ii. 11, 15; [Heb. xi. 24—27]). *By faith the children of Israel passed through the Red Sea* (Exod. xiv. 22, 29; [Heb. xi. 29]). *By faith the walls of Jericho fell down without stroke*; and many other wonderful miracles have been wrought (Josh. vi. 20; [Heb. xi. 30]). In all good

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men that heretofore have been, faith hath brought forth their good works, and obtained the promises of God. *Faith hath stopped the lions' mouths* (Dan. vi. 22, 23): *faith hath quenched the force of fire* (Dan iii. 16—25, 28): *faith hath escaped the sword's edges: faith hath given weak men strength, victory in battle, overthrown the armies of infidels, raised the dead to life: faith hath made good men to take adversity in good part; some have been mocked and whipped, bound and cast in prison; some have lost all their goods, and lived in great poverty; some have wandered in mountains, hills, and wilderness; some have been racked, some slain, some stoned, some saun, some rent in pieces, some beheaded, some burnt without mercy, and would not be delivered, because they looked to rise again to a better state* (Heb. xi. 33—38).

All these fathers, martyrs, and other holy men (whom St. Paul spake of) had their faith surely fixed in God, when all the world was against them. They did not only know God to be the Lord, Maker, and Governor of all men in the world; but also they had a special confidence and trust that he was and would be their God, their comforter, aider, helper, maintainer, and defender. This is the Christian faith, which these holy men had, and we also ought to have. And although they were not named Christian men, yet was it a Christian faith that they had; for they looked for all benefits of God the Father, through the merits of his Son Jesus Christ, as we now do. This difference is between them and us, that they looked when Christ should come, and we be in the time when he is come. Therefore saith St. Augustine, "the time is altered and changed, but not the faith." For we have both one faith in one Christ. *The same Holy Ghost also that we have, had they*, saith St. Paul (2 Cor. iv. 13). For as the Holy Ghost doth teach us to trust in God, and to call upon him as our Father; so did he teach them to say, as it is written, *Thou Lord art our Father and Redeemer, and thy Name is without beginning, and everlasting* (Isai. lxiii. 16). God gave them then grace to be his children, as he doth us now. But now, by the coming of our Saviour Christ, we have received more abundantly the Spirit of God in our hearts; whereby we may conceive a greater faith, and a surer

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trust, than many of them had. But in effect they and we be all one: we have the same faith that they had in God, and they the same that we have. And St. Paul so much extolleth their faith, because we should no less, but rather more, give ourselves wholly unto Christ, both in profession and living, now when Christ is come, than the old fathers did before his coming. And by all the declaration of St. Paul, it is evident, that the true, lively, and Christian faith is no dead, vain, or unfruitful thing, but a thing of perfect virtue, of wonderful operation or working, and strength, bringing forth all good motions and good works.

All Holy Scripture agreeably beareth witness, that a true lively faith in Christ doth bring forth good works; and therefore every man must examine and try himself diligently, to know whether he have the same true lively faith in his heart unfeignedly, or not; which he shall know by the fruits thereof. Many that professed the faith of Christ were in this error, that they thought they knew God, and believed in him, when in their life they declared the contrary: which error St. John in his first epistle confuting, writeth in this wise, *Hereby we are certified that we know God, if we observe his commandments. He that saith he knoweth God, and observeth not his commandments, is a liar, and the truth is not in him* (1 John ii. 3, 4). And again he saith, *Whosoever sinneth doth not see God, nor know him. Let no man deceive you, well-beloved children* (1 John iii. 6, 7). And moreover he saith, *Hereby we know that we be of the truth, and so we shall persuade our hearts before him. For if our own hearts reprove us, God is above our hearts, and knoweth all things. Well-beloved, if our hearts reprove us not, then have we confidence in God, and shall have of him whatsoever we ask, because we keep his commandments, and do those things that please him* (1 John iii. 19—22). And yet further he saith, *Every man that believeth that Jesus is Christ, is born of God; and we know that whosoever is born of God doth not sin: but he that is begotten of God purgeth himself, and the devil doth not touch him* (1 John v. 1, 18). And finally he concludeth, and sheweth the cause why he wrote this epistle, saying, *For this cause have I thus written unto you, that you may know that you have everlasting*

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life, which do believe in the Son of God (1 John v. 13). And in his third epistle he confirmeth the whole matter of faith and works in few words, saying, He that doth well is of God, and he that doth evil knoweth not God (3 John 11). And as St. John saith, that the lively knowledge and faith of God bringeth forth good works; so saith he likewise of hope and charity, that they cannot stand with evil living. Of hope he writeth thus, We know that when God shall appear, we shall be like unto him, for we shall see him even as he is: and whosoever hath this hope in him doth purify himself, like as God is pure (1 John iii. 2, 3). And of charity he saith these words, He that doth keep God's word and commandment, in him is truly the perfect love of God (1 John ii. 5). And again he saith, This is the love of God, that we should keep his commandments (1 John v. 3). And St. John wrote not this as a subtile saying, devised of his own fancy, but as a most certain and necessary truth, taught unto him by Christ himself, the eternal and infallible Verity, who in many places doth most clearly affirm, that faith, hope, and charity, cannot consist or stand without good and godly works. Of faith he saith, He that believeth in the Son hath everlasting life; but he that believeth not in the Son shall not see that life, but the wrath of God remaineth upon him (John iii. 36). And the same he confirmeth with a double oath, saying, Verily, verily, I say unto you, He that believeth in me hath everlasting life (John vi. 47). Now forasmuch as he that believeth in Christ hath everlasting life, it must needs consequently follow, that he that hath this faith must have also good works, and be studious to observe God's commandments obediently. For to them that have evil works, and lead their life in disobedience and transgression, or breaking of God's commandments, without repentance, pertaineth not everlasting life, but everlasting death, as Christ himself saith, They that do well shall go into life eternal; but they that do evil shall go into everlasting fire (Matt. xxv. 46). And again he saith, I am the first letter and the last, the beginning and the ending: to him that is athirst, I will give of the well of the water of life freely: he that hath the victory shall have all things, and I will be his God, and he shall be my son; but they that be fearful, mis-

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trusting God, and lacking faith, they that be cursed people, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, shall have their portion in the lake that burneth with fire and brimstone, which is the second death (Rev. xxi. 6—8). And as Christ undoubtedly affirmeth, that true faith bringeth forth good works, so doth he say likewise of charity, Whosoever hath my commandments and keepeth them, that is he that loveth me. And after he saith, He that loveth me will keep my word, and he that loveth me not keepeth not my words (John xiv. 21, 23, 24). And as the love of God is tried by good works, so is the fear of God also, as the wise man saith, "The dread of God putteth away sin" (Ecclus i.). And also he saith, "He that feareth God will do good works" (Ecclus. xv.)

THE THIRD PART OF THE SERMON OF FAITH.

You have heard in the second part of this sermon, that no man should think that he hath that lively faith which Scripture commandeth, when he liveth not obediently to God's laws; for all good works spring out of that faith. And also it hath been declared unto you by examples, that faith maketh men stedfast, quiet, and patient in all affliction. Now as concerning the same matter, you shall hear what followeth.

A man may soon deceive himself, and think in his own fancy that he by faith knoweth God, loveth him, feareth him, and belongeth to him, when in very deed he doth nothing less. For the trial of all these things is a very godly and Christian life. He that feeleth his heart set to seek God's honour, and studieth to know the will and commandments of God, and to frame himself thereunto, and leadeth not his life after the desire of his own flesh, to serve the devil by sin, but setteth his mind to serve God for His own sake, and for his sake also to love all his neighbours, whether they be friends or adversaries, doing good to every man, as opportunity serveth, and willingly hurting no man: such a man may well rejoice in God, perceiving by the trade of his life, that he unfeignedly hath the right knowledge of God, a lively faith,

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a stedfast hope, a true and unfeigned love and fear of God. But he that casteth away the yoke of God's commandments from his neck, and giveth himself to live without true repentance, after his own sensual mind and pleasure, not regarding to know God's word, and much less to live according thereunto; such a man clearly deceiveth himself, and seeth not his own heart, if he thinketh that he either knoweth God, loveth him, feareth him, or trusteth in him. Some peradventure fancy in themselves that they belong to God, although they live in sin, and so they come to the church, and shew themselves as God's dear children. But St. John saith plainly, *If we say that we have any company with God, and walk in darkness, we do lie* (1 John i. 6). Other do vainly think that they know and love God, although they pass not of his commandments. But St. John saith clearly, *He that saith, I know God, and keepeth not his commandments, he is a liar* (1 John ii. 4). Some falsely persuade themselves, that they love God, when they hate their neighbours. But St. John saith manifestly, *If any man say, I love God, and yet hateth his brother, he is a liar* (1 John iv. 20). *He that saith that he is in the light, and hateth his brother, he is still in darkness. He that loveth his brother dwelleth in the light; but he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth: for darkness hath blinded his eyes* (1 John ii. 9—11). And moreover he saith, *Hereby we manifestly know the children of God from the children of the devil. He that doeth not righteously is not the child of God, nor he that hateth his brother* (1 John iii. 10).


Deceive not yourselves therefore, thinking that you have faith in God, or that you love God, or do trust in him, or do fear him, when you live in sin: for then your ungodly and sinful life declareth the contrary, whatsoever you say or think. It pertaineth to a Christian man to have this true Christian faith, and to try himself whether he hath it or no, and to know what belongeth to it, and how it doth work in him. It is not the world that we can trust to; the world, and all that is therein, is but vanity. It is God that must be our defence and protection against all temptation of wickedness and sin, errors, superstition, idolatry, and all evil. If all the world were on our side, and God against us, what could the world

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avail us? Therefore let us set our whole faith and trust in God, and neither the world, the devil, nor all the power of them, shall prevail against us. Let us therefore, good Christian people, try and examine our faith, what it is: let us not flatter ourselves, but look upon our works, and so judge of our faith what it is. Christ himself speaketh of this matter, and saith, *The tree is known by the fruit* (Luke vi. 44). Therefore let us do good works, and thereby declare our faith to be the lively Christian faith. Let us, by such virtues as ought to spring out of faith, shew our election to be sure and stable, as St. Peter teacheth, *Endeavour yourselves to make your calling and election certain by good works* (2 Peter i. 10). And also he saith, *Minister or declare in your faith virtue, in virtue knowledge, in knowledge temperance, in temperance patience, in patience godliness, in godliness brotherly charity, in brotherly charity love* [2 Peter i. 5—7]: so shall we shew indeed that we have the very lively Christian faith, and may so both certify our conscience the better that we be in the right faith, and also by these means confirm other men. If these fruits do not follow, we do but mock with God, deceive ourselves, and also other men. Well may we hear the name of Christian men, but we do lack the true faith that doth belong thereunto: for true faith doth ever bring forth good works, as St. James saith, *Shew me thy faith by thy deeds* (James ii. 18). Thy deeds and works must be an open testimonial of thy faith: otherwise thy faith, being without good works, is but the devils' faith, the faith of the wicked, a fantasy of faith, and not a true Christian faith. And like as the devils and evil people be nothing the better for their counterfeit faith, but it is unto them the more cause of damnation: so they that be christened and have received knowledge of God and of Christ's merits, and yet of a set purpose do live idly, without good works, thinking the name of a naked faith to be either sufficient for them, or else setting their minds upon vain pleasures of this world, do live in sin without repentance, not uttering the fruits that do belong to such an high profession; upon such presumptuous persons, and wilful sinners, must needs remain the great vengeance of God, and eternal punishment in hell, prepared for the unjust and wicked liver. Therefore as you profess the

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name of Christ, good Christian people, let no such fantasy and imagination of faith at any time beguile you ; but be sure of your faith, try it by your living, look upon the fruits that come of it, mark the increase of love and charity by it towards God and your neighbour, and so shall you perceive it to be a true lively faith. If you feel and perceive such a faith in you, rejoice in it ; and be diligent to maintain it, and keep it still in you ; let it be daily increasing, and more and more be well working, and so shall you be sure that you shall please God by this faith ; and at the length, as other faithful men have done before, so shall you, when his will is, come to him, and *receive the end and final reward of your faith*, as St. Peter nameth it, *the salvation of your souls* (1 Pet. i. 9) : the which God grant us, that hath promised the same unto his faithful : to whom be all honour and glory, world without end. *Amen.*



A SERMON HOW DANGEROUS A THING IT IS TO FALL FROM GOD.

OF our going from God, the wise man saith that pride was the first beginning: for by it man's heart was turned from God his Maker. 'For pride (saith he) is the fountain of all sin: he that hath it shall be full of cursings, and at the end it shall overthrow him' (Ecclus. x). And as by pride and sin we go from God, so shall God and all goodness with him go from us. And the prophet Hosea doth plainly affirm, that they which go away still from God by vicious living, and yet would go about to pacify him otherwise by sacrifice, and entertain him thereby, they labour in vain. For, notwithstanding all their sacrifice, yet he goeth still away from them. *Forso much*, saith the prophet, *as they do not apply their minds to return to God, although they go about with whole flocks and herds to seek the Lord, yet they shall not find him: for he is gone away from them* (Hosea v. 4—6. [vi. 6]). But as touching our turning to God, or from God, you shall understand that it may be done divers ways. Sometimes directly by idolatry, as Israel and Judah then did: sometimes men go from God by lack of faith, and mistrusting of God; whereof Isaiah speaketh on this wise, *Woe to them that go down into Egypt to seek for help, trusting in horses, and having confidence in the number of chariots, and puissance or power of horsemen. They have no confidence in the holy God of Israel, nor seek for the Lord. But what followeth? The Lord shall let his hand fall upon them, and down shall come both the helper and he that is holpen; they shall be destroyed all together* (Isaiah xxxi. 1, 3). Sometime men go from God by the neglecting of his commandments concerning their neighbours, which command them to express hearty love towards every man, as Zechariah said unto the people in God's behalf, *Give true judgment, shew mercy and compassion every one to his brother, imagine no deceit towards widows, or children fatherless and motherless, toward strangers, or the poor; let no man forge evil in his heart against his brother* (Zech. vii. 9, 10). But

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these things they passed not of, they turned their backs, and went their way, they stopped their ears that they might not hear, they hardened their hearts as an adamant stone, that they might not listen to the law, and the words that the Lord had sent through his Holy Spirit, by his ancient prophets. Wherefore the Lord shewed his great indignation upon them. *It came to pass, saith the prophet, even as I told them: as they would not hear, so when they cried, they were not heard, but were scattered into all kingdoms which they never knew, and their land was made desolate* (Zech. vii. 13, 14). And to be short, all they that may not abide the word of God, but following the persuasions and stubbornness of their own hearts, go backward and not forward, as it is said in Jeremiah, *They go and turn away from God* (Jer. vii. 24). Insomuch that Origen saith, "He that with mind, with study, with deeds, with thought and care, applieth and giveth himself to God's word, and thinketh upon his laws day and night, giveth himself wholly to God, and in his precepts and commandments is exercised; this is he that is turned to God." And on the other part he saith, "Whosoever is occupied with fables and tales, when the word of God is rehearsed, he is turned from God. Whosoever in time of reading God's word is careful in his mind of worldly business, of money, or of lucre, he is turned from God. Whosoever is entangled with the cares of possessions, filled with covetousness of riches, whosoever studieth for the glory and honour of this world, he is turned from God." So that after his mind, whosoever hath not a special mind to that thing that is commanded or taught of God, he that doth not listen unto it, embrace, and print it in his heart, to the intent that he may duly fashion his life thereafter, he is plainly turned from God, although he do other things of his own devotion and mind, which to him seem better, and more to God's honour.

Which thing to be true, we be taught and admonished in the Holy Scripture, by the example of king Saul, who being commanded of God by Samuel, that he should kill all the Amalekites, and destroy them clearly with their goods and cattle; yet he being moved partly with pity, and partly (as he thought) with devotion unto God, saved Agag the king, and all the chief of their cattle, therewith

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to make sacrifice unto God. Wherewithall God being displeased highly, said unto the prophet Samuel, *I repent that ever I made Saul king*, for he hath forsaken me, and not followed my words, and so he commanded Samuel to shew him; and when Samuel asked wherefore (contrary to God's word) he had saved the cattle, he excused the matter partly by fear, saying, he durst do none other, for that the people would have it so; partly, for that they were goodly beasts, he thought God would be content, seeing it was done of a good intent and devotion, to honour God with the sacrifice of them. But Samuel, reproving all such intents and devotions, (seem they never so much to God's honour, if they stand not with his word, whereby we may be assured of his pleasure) said in this wise, *Would God have sacrifices and offerings, or rather that his word should be obeyed? To obey him is better than offerings, and to listen to him is better than to offer the fat of rams: yea, to repugn against his voice is as evil as the sin of soothsaying: and not to agree to it is like abominable idolatry. And now, forasmuch as thou hast cast away the word of the Lord, he hath cast away thee, that thou shouldest not be king* (1 Sam. xv. 3—26).

By all these examples of Holy Scripture, we may know, that as we forsake God, so shall he The turning of God from man. ever forsake us. And what miserable state doth consequently and necessarily follow thereupon, a man may easily consider by the terrible threatenings of God. And although he consider not all the said misery to the uttermost, being so great that it passeth any man's capacity in this life sufficiently to consider the same; yet he shall soon perceive so much thereof, that if his heart be not more than stony, or harder than the adamant, he shall fear, tremble, and quake, to call the same to his remembrance.

First, the displeasure of God towards us is commonly expressed in the Scripture by these two things; by shewing his fearful countenance upon us, and by turning his face, or hiding it from us. By shewing his dreadful countenance is signified his great wrath; but by turning his face or hiding thereof is many times more signified, that is to say, that he clearly forsaketh us, and giveth us over. The which significations be taken of the properties of

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men's manners. For men towards them whom they favour commonly bear a good, a cheerful, and a loving countenance; so that by the face or countenance of a man, it doth commonly appear what will or mind he beareth towards other. So when God doth shew his dreadful countenance towards us, tha is to say, doth send dreadful plagues of sword, famine, or pestilence upon us, it appeareth that he is greatly wroth with us. But when he withdraweth from us his word, the right doctrine of Christ, his gracious assistance and aid, (which is ever joined to his word) and leaveth us to our own wit, our own will and strength; he declareth then, that he beginneth to forsake us. For whereas God hath shewed to all them that truly believe his gospel, his face of mercy in Jesus Christ, which doth so lighten their hearts, that they (if they behold it as they ought to do) be transformed to his image, be made partakers of the heavenly light, and of his Holy Spirit, and be fashioned to him in all goodness requisite to the children of God: so, if they after do neglect the same, if they be unthankful unto him, if they order not their lives according to his example and doctrine, and to the setting forth of his glory, he will take away from them his kingdom, his holy word, whereby he should reign in them, because they bring not forth the fruit thereof that he looketh for. Nevertheless, he is so merciful, and of so long-sufferance, that he doth not shew upon us that great wrath suddenly. But when we begin to shrink from his word, not believing it, or not expressing it in our livings; first he doth send his messengers, the true preachers of his word, to admonish and warn us of our duty: that as he for his part, for the great love he bare unto us, delivered his own Son to suffer death, that we by his death might be delivered from death, and be restored to the life everlasting, evermore to dwell with him, and to be partakers and inheritors with him of his everlasting glory and kingdom of heaven; so again, that we for our parts should walk in a godly life, as becometh his children to do. And if this will not serve, but still we remain disobedient to his word and will, not knowing him, nor loving him, not fearing him, not putting our whole trust and confidence in him; and, on the other side, to our neighbours behaving ourselves uncharitably, by disdain, envy, malice, or by committing murder, robbery, adultery, gluttony,

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deceit, lying, swearing, or other like detestable works, and ungodly behaviour, then he threateneth us by terrible comminations, *swearing in great anger, that whosoever doth these works, shall never enter into his rest*, which is the kingdom of heaven, (Psal. xcvi. 11; 1 Cor. vi. 9; Heb. iii. 11.)

THE SECOND PART OF THE SERMON OF FALLING FROM GOD.

IN the former part of this sermon ye have learned how many manner of ways men fall from God: some by idolatry, some for lack of faith, some by neglecting of their neighbours, some by not hearing of God's word, some by the pleasure they take in the vanities of worldly things. Ye have also learned in what misery that man is, which is gone from God: and how that God yet of his infinite goodness, to call again man from that his misery, useth first gentle admonitions by his preachers, after he layeth on terrible threatenings. Now if this gentle monition and threatening together do not serve, then God will shew his terrible countenance upon us, he will pour intolerable plagues upon our heads, and after he will take away from us all his aid and assistance, wherewith before he did defend us from all such manner of calamity. As the evangelical prophet Isaiah, agreeing with Christ's parable, doth teach us, saying, that *God had made a goodly vineyard for his beloved children; he hedged it, he walled it round about, he planted it with chosen vines, and made a turret in the midst thereof, and therein also a wine-press. And when he looked that it should bring him forth good grapes, it brought forth wild grapes.* And after it followeth, *Now shall I shew you, saith God, what I will do with my vineyard: I will pluck down the hedges, that it may perish: I will break down the walls, that it may be trodden under foot: I will let it lie waste, it shall not be cut, it shall not be digged, but briers and thorns shall overgrow it, and I shall command the clouds that they shall no more rain upon it* (Isaiah v. 1, 2, 5, 6; Matt. xxi. 33).

By these threatenings we are monished and warned, that if we, which are the chosen vineyard of God, bring

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not forth good grapes, that is to say, good works, that may be delectable and pleasant in his sight, when he looketh for them, when he sendeth his messengers to call upon us for them, but rather bring forth wild grapes, that is to say, sour works, unsweet, unsavoury, and unfruitful; then will he pluck away all defence, and suffer grievous plagues of famine, battle, dearth, and death, to light upon us. Finally, if these serve not, he will let us lie waste, he will give us over, he will turn away from us, he will dig and delve no more about us, he will let us alone, and suffer us to bring forth even such fruit as we will, to bring forth brambles, briars, and thorns, all naughtiness, all vice, and that so abundantly, that they shall clean overgrow us, choke, strangle, and utterly destroy us. But they that in this world live not after God, but after their own carnal liberty, perceive not this great wra'h of God towards them, that he will not dig nor delve any more about them, that he doth let them alone even to themselves. But they take this for a great benefit of God, to have all their own liberty; and so they live, as if carnal liberty were the true liberty of the Gospel. But God forbid (good people) that ever we should desire such liberty. For although God suffer sometimes the wicked to have their pleasure in this world, yet the end of ungodly living is at length endless destruction. The murmuring Israelites had that they longed for; they had quails enough, yea till they were weary of them. But what was the end thereof? Their sweet meat had sour sauce: *even whiles the meat was in their mouths, the plague of God lighted upon them, and suddenly they died* (Num. xi. 4—6, 31—33). So, if we live ungodly, and God suffereth us to follow our own wills, to have our own delights and pleasures, and correcteth us not with some plague; it is no doubt but he is almost utterly displeased with us. And although he be long ere he strike, yet many times when he striketh such persons, he striketh them at once for ever. So that when he doth not strike us, when he ceaseth to afflict us, to punish or beat us, and suffereth us to run headlong into all ungodliness and pleasures of this world that we delight in, without punishment and adversity, it is a dreadful token that he loveth us no longer, that he careth no longer for us, but hath given us over to our own selves. As long as a man doth prune his vines, doth dig at the roots, and doth

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lay fresh earth to them, he hath a mind to them, he perceiveth some token of fruitfulness, that may be recovered in them; but when he will bestow no more such cost and labour about them, then it is a sign that he thinketh they will never be good. And the father, as long as he loveth his child, he looketh angerly, he correcteth him when he doth amiss; but when that serveth not, and upon that he ceaseth from correction of him, and suffereth him to do what he list himself, it is a sign that he intendeth to disinherit him, and to cast him away for ever. So surely nothing should pierce our heart so sore, and put us in such horrible fear, as when we know in our conscience, that we have grievously offended God, and do so continue, and that yet he striketh not, but quietly suffereth us in the naughtiness that we have delight in. Then specially it is time to cry, and to cry again, as David did, *Cast me not away from thy face, and take not away thy Holy Spirit from me. Lord, turn not away thy face from me, cast not thy servant away in displeasure. Hide not thy face from me, lest I be like unto them that go down to hell* (Psal. li. 11; Psal. xxvii. 9; Psal. cxliii. 7). The which lamentable prayers of him, as they do certify us what horrible danger they be in, from whom God turneth his face (for the time, and as long as he so doth) so should they move and stir us to cry upon God with all our heart, that we may not be brought into that state, which doubtless is so sorrowful, so miserable, and so dreadful, as no tongue can sufficiently express, nor any heart can think. For what deadly grief may a man suppose it is to be under the wrath of God, to be forsaken of him, to have his Holy Spirit the author of all goodness to be taken from him, to be brought to so vile a condition, that he shall be left meet for no better purpose, than to be for ever condemned in hell? For not only such places of David do shew, that upon the turning of God's face from any persons, they shall be left bare from all goodness, and far from hope of remedy; but also the place rehearsed last before of Isaiah doth mean the same, which sheweth that God at length doth so forsake his unfruitful vineyard, that he will not only suffer it to bring forth weeds, briers, and thorns, but also, further to punish the unfruitfulness of it, he saith he will not cut it, he will not delve it, and he will command the clouds that they shall not rain upon it:

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whereby is signified the teaching of his holy word, which St. Paul, after a like manner, expressed by planting and watering, meaning that he will take that away from them, so that they shall be no longer of his kingdom, they shall be no longer governed by his Holy Spirit, they shall be put from the grace and benefits that they had, and ever might have enjoyed through Christ, they shall be deprived of the heavenly light and life, which they had in Christ, whilst they abode in him; they shall be (as they were once) as men without God in this world, or rather in worse taking. And to be short, they shall be given into the power of the devil, which beareth the rule in all them that be cast away from God, as he did in Saul and Judas, and generally in all such as work after their own wills, the children of mistrust and 'unbelief. (1 Sam. xv. 23, [xvi. 14, John xiii. 27]).

Let us beware therefore, good Christian people, lest that we, rejecting or casting away God's Word, by the which we obtain and retain true faith in God, be not at length cast off so far, that we become as the children of unbelief, which be of two sorts, far diverse, yea almost clean contrary, and yet both be very far from returning to God. The one sort, only weighing their sinful and detestable living, with the right judgment and straitness of God's righteousness, be so without counsel, and be so comfortless (as they all must needs be, from whom the Spirit of counsel and comfort is gone) that they will not be persuaded in their hearts, but that either God cannot, or else that he will not, take them again to his favour and mercy. The other, hearing the loving and large promises of God's mercy, and so not conceiving a right faith thereof, make those promises larger than ever God did; trusting, that although they continue in their sinful and detestable living never so long, yet that God, at the end of their life, will shew his mercy upon them, and that then they will return. And both these two sorts of men be in a damnable state, and yet nevertheless, God (who *willeth not the death of the wicked*) hath shewed means, whereby both the same (if they take heed in season) may escape (Ezek. xviii. 23, 32; xxxiii. 11).

The first as they do dread God's rightful justice in punishing sinners, (whereby they should be ^{Against despo-} dismayed, and should despair indeed, as touch-_{ration.}

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ing any hope that may be in themselves) so if they would constantly or stedfastly believe, that God's mercy is the remedy appointed against despair and distrust, not only for them, but generally for all that be sorry and truly repentant, and will therewithal stick to God's mercy, they may be sure they shall obtain mercy, and enter into the port or haven of safeguard, into the which whosoever doth come, be they beforetime never so wicked, they shall be out of danger of everlasting damnation, as God by Ezekiel saith, *What time soever a sinner doth return, and take earnest and true repentance, I will forget all his wickedness* (Ezek. xxxiii. 14—16, 19).

The other, as they be ready to believe God's promises, Against presumption so they should be as ready to believe the threatenings of God: as well as they should believe the law, as the gospel: as well that there is an hell and everlasting fire, as that there is an heaven and everlasting joy: as well they should believe damnation to be threatened to the wicked and evil-doers, as salvation to be promised to the faithful in word and works; as well they should believe God to be true in the one, as in the other. And the sinners, that continue in their wicked living, ought to think that the promises of God's mercy, and the gospel, pertain not unto them being in that state, but only the law, and those Scriptures which contain the wrath and indignation of God, and his threatenings, which should certify them, that as they do over-boldly presume of God's mercy, and live dissolutely; so doth God still more and more withdraw his mercy from them, and he is so provoked thereby to wrath at length, that he destroyeth such presumers many times suddenly. For of such St. Paul said thus, *When they shall say, It is peace, there is no danger, then shall sudden destruction come upon them* (1 Thess. v. 3). Let us beware therefore of such naughty boldness to sin. For God, which hath promised his mercy to them that be truly repentant, (although it be at the latter end) hath not promised to the presumptuous sinner, either that he shall have long life, or that he shall have true repentance at the last end. But for that purpose hath he made every man's death uncertain, that he should not put his hope in the end, and in the mean season (to God's high displeasure) live ungodly. Wherefore, let us follow the counsel of the wise man, "let us make no tarry-

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ing to turn unto the Lord: let us not put off from day to day, for suddenly shall his wrath come, and in time of vengeance he will destroy the wicked." Let us therefore turn betimes, and when we turn let us pray to God, as Hosea teacheth, saying, *Forgive all our sins, receive us graciously* (Hosea xiv. 2). And if we turn to him with an humble and a very penitent heart, he will receive us to his favour and grace for his holy name's sake, for his promise sake, for his truth and mercies' sake, promised to all faithful believers in Jesus Christ, his only natural Son: to whom the only Saviour of the world, with the Father and the Holy Ghost, be all honour, glory, and power, world without end. *Amen.*



AN EXHORTATION AGAINST THE FEAR OF DEATH.

It is not to be marvelled that worldly men do fear to die. For death depriveth them of all worldly honours, riches, and possessions, in the fruition whereof the worldly man counteth himself happy, so long as he may enjoy them at his own pleasure: and otherwise, if he be dispossessed of the same, without hope of recovery, then he can none otherwise think of himself, but that he is unhappy, because he hath lost his worldly joy and pleasure. Alas, thinketh this carnal man, shall I now depart for ever from all my honours, all my treasure, from my country, friends, riches, possessions, and worldly pleasures, which are my joy and heart's delight? Alas that ever that day shall come, when all these I must bid farewell at once, and never enjoy any of them after. Wherefore it is not without great cause spoken of the wise man, "O death, how bitter and sour is the remembrance of thee to a man that liveth in peace and prosperity in his substance, to a man living at ease, leading his life after his own mind without trouble, and is therewithal well pampered and fed!" (Ecclus. xli.) There be other men, whom this world doth not so greatly laugh upon, but rather vex and oppress with poverty, sickness, or some other adversity; yet they do fear death, partly because the flesh abhorreth naturally his own sorrowful dissolution, which death doth threaten unto them, and partly by reason of sicknesses and painful diseases, which be most strong pangs and agonies in the flesh, and use commonly to come to sick men before death, or at the least accompany death, whensoever it cometh.

Although these two causes seem great and weighty to a worldly man, whereupon he is moved to fear death, yet there is another cause much greater than any of these afore rehearsed, for which indeed he hath just cause to fear death; and that is the state and condition whereunto at the last end death bringeth all them that have their hearts fixed upon this world, without repentance and amendment. This state and condition is called *the second death*, which unto all such shall ensue after this bodily death [Rev. xx. 6, 14; xxi. 8]. And this is that death,

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which indeed ought to be dread and feared : for it is an everlasting loss without remedy of the grace and favour of God, and of everlasting joy, pleasure, and felicity. And it is not only the loss for ever of all these eternal pleasures, but also it is the condemnation both of body and soul (without either appellation, or hope of redemption,) unto everlasting pains in hell. Unto this state death sent the unmerciful and ungodly rich man, that Luke speaketh of in his Gospel; who living in all wealth and pleasure in this world, and cherishing himself daily with dainty fare, and gorgeous apparel, despised poor Lazarus, that lay pitifully at his gate, miserably plagued and full of sores, and also grievously pined with hunger. Both these two were arrested of death, which sent Lazarus, the poor miserable man, by angels anon unto Abraham's bosom ; a place of rest, pleasure, and consolation : but the unmerciful rich man descended down into hell, and being in torments, he cried for comfort, complaining of the intolerable pain that he suffered in that flame of fire, but it was too late (Luke xvi. 19—26). So unto this place bodily death sendeth all them that in this world have their joy and felicity, all them that in this world be unfaithful unto God, and uncharitable unto their neighbours, so dying without repentance and hope of God's mercy. Wherefore it is no marvel, that the worldly man feareth death ; for he hath much more cause so to do, than he himself doth consider. Thus we see three causes why worldly men fear death. One, because they shall

The first. lose thereby their worldly honours, riches, possessions, and all their heart's desires : another, because

Second. of the painful diseases, and bitter pangs, which commonly men suffer, either before or at the time of death : but the chief cause above all other, is the dread of

Third. the miserable state of eternal damnation both of body and soul, which they fear shall follow, after their departing from the worldly pleasures of this present life.

For these causes be all mortal men (which be given to the love of this world) both in fear, and state of death, through sin (as the holy apostle saith) so long as they live here in this world (Heb. ii. 15). But (everlasting thanks be to Almighty God for ever) there is never a one of all these causes, no nor yet they all together, that can make a true Christian man afraid to die, (who is the very member of Christ, the temple of the *Holy Ghost* (1 Cor. iii. 16; [vi. 19]),

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the son of God, and the very inheritor of the everlasting kingdom of heaven) but plainly contrary, he conceiveth great and many causes, undoubtedly grounded upon the infallible and everlasting truth of the word of God, which moveth him, not only to put away the fear of bodily death, but also for the manifold benefits and singular commodities, which ensue unto every faithful person by reason of the same, to wish, desire, and long heartily for it. For death shall be to him no death at all, but a very deliverance from death, from all pains, cares, and sorrows, miseries and wretchedness of this world, and the very entry into rest, and a beginning of everlasting joy, a tasting of heavenly pleasures, so great, that neither tongue is able to express, neither eye to see, nor ear to hear them; no, nor any earthly man's heart to conceive them. So exceeding great benefits they be, which God our heavenly Father by his mere mercy, and for the love of his Son Jesus Christ, hath laid up in store, and prepared for them that humbly submit themselves to God's will, and evermore unfeignedly love him from the bottom of their hearts. And we ought to believe that death, being slain by Christ [2 Tim. i. 10], cannot keep any man that stedfastly trusteth in Christ, under his perpetual tyranny and subjection: but that he shall rise from death again unto glory at the last day, appointed by Almighty God, like as Christ our Head did rise again, according to God's appointment, the third day. For St. Augustine saith, "the head going before, the members trust to follow and come after." And St. Paul saith, *If Christ be risen from the dead, we shall rise also from the same* [1 Cor. xv. 20]. And to comfort all Christian persons herein, Holy Scripture calleth this bodily death a sleep, wherein man's senses be (as it were) taken from him for a season, and yet when he awaketh, he is more fresh than he was when he went to bed. So, although we have our souls separated from our bodies for a season, yet at the general resurrection we shall be more fresh, beautiful, and perfect than we be now. For now we be mortal, then shall we be immortal: now infected with divers infirmities, then clearly void of all mortal infirmities: now we be subject to all carnal desires, then we shall be all spiritual, desiring nothing but God's glory, and things eternal. Thus is this bodily death a door or entering unto life, and therefore not so much dreadful (if

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it be rightly considered) as it is comfortable; not a mischief, but a remedy for all mischief; no enemy, but a friend; not a cruel tyrant, but a gentle guide, leading us not to mortality, but to immortality, not to sorrow and pain, but to joy and pleasure, and that to endure for ever, if it be thankfully taken and accepted as God's messenger, and patiently borne of us for Christ's love, that suffered most painful death for our love, to redeem us from death eternal. According herunto St. Paul saith, *Our life is hid with Christ in God: but when our life shall appear, then shall we also appear with him in glory* (Col. iii. 3, 4). Why then shall we fear to die, considering the manifold and comfortable promises of the gospel, and of Holy Scriptures? *God the Father hath given us everlasting life* (saith St. John), *and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life. And this I write* (saith St. John) *to you that believe in the name of the Son of God, that you may know that you have everlasting life, and that you do believe upon the name of the Son of God* (1 John v. 11—13). And our Saviour Christ saith, *He that believeth in me hath life everlasting, and I will raise him from death to life at the last day* (John vi. 40). St. Paul also saith, *that Christ is ordained and made of God our righteousness, our holiness and redemption, to the intent that he which will glory should glory in the Lord* (1 Cor. i. 30, 31). St. Paul did contemn and set litle by all other things, esteeming them as dung, which before he had in very great price, that he might be found in Christ, to have everlasting life, true holiness, righteousness, and redemption (Phil. iii. 8, 9). Finally, St. Paul maketh a plain argument in this wise; *If our heavenly Father would not spare his own natural Son, but did give him to death for us: how can it be that with him he should not give us all things?* (Rom. viii. 32). Therefore if we have Christ, then have we with him and by him, all good things whatsoever we can in our hearts wish or desire, as victory over death, sin, and hell: we have the favour of God, peace with him, holiness, wisdom, justice, power, life, and redemption; we have by him perpetual health, wealth, joy, and bliss everlasting.

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THE SECOND PART OF THE SERMON AGAINST THE FEAR OF DEATH.

It hath been heretofore shewed you, that there be three causes wherefore men do commonly fear death. First, the sorrowful departing from worldly goods and pleasures. The second, the fear of the pangs and pains that come with death. [The] last and principal cause is, the horrible fear of extreme misery, and perpetual damnation in time to come. And yet none of these three causes troubleth good men, because they stay themselves by true faith, perfect charity, and sure hope of the endless joy and bliss everlasting.

All those therefore have great cause to be full of joy that be joined to Christ with true faith, stedfast hope, and perfect charity, and not to fear death, nor everlasting damnation. For death cannot deprive them of Jesus Christ, nor any sin can condemn them that are grafted surely in him, which is their only joy, treasure, and life [Rom. viii. 38, 39]. Let us repent [of] our sins, amend our lives, trust in his mercy and satisfaction, and death can neither take him from us, nor us from him. For then (as St. Paul saith) *whether we live or die we be the Lord's own*. And again he saith, *Christ did die, and rose again, because he should be Lord both of the dead and quick* [Rom. xiv. 8, 9]. Then if we be the Lord's own when we be dead, it must needs follow that such temporal death not only cannot harm us, but also that it shall be much to our profit, and join us unto God more perfectly. And therefore the Christian heart may surely be certified by the infallible or undeceivable truth of Holy Scripture. *It is God (saith St. Paul) which hath prepared us unto immortality, and the same is he which hath given us an earnest of the Spirit*. Therefore let us be always of good comfort, for we know that so long as we be in the body, we be as it were far from God in a strange country, subject to many perils, walking without perfect sight and knowledge of Almighty God, only seeing him by faith in Holy Scriptures. But we have a courage and desire rather to be at home with God and our Saviour Christ, far from the body, where we may behold his Godhead as he is, face to face, to our everlasting comfort [2 Cor. v. 5—8]. These be St. Paul's words in effect, whereby

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we may perceive, that the life in this world is resembled and likened to a pilgrimage in a strange country, far from God, and that death, delivering us from our bodies, doth send us straight home into our own country, and maketh us to dwell presently with God for ever, in everlasting rest and quietness: so that *to die* is no loss, but *profit and winning* to all true Christian people [Phil. i. 21]. What lost the thief, that hanged on the cross with Christ, by his bodily death? Yea, how much did he gain by it! Did not our Saviour say unto him, *This day thou shalt be with me in Paradise?* [Luke xxiii. 43]. And Lazarus that pitiful person, that lay before the rich man's gate, pained with sores, and pined with hunger, did not death highly profit and promote him, which by the ministry of angels sent him unto Abraham's bosom, a place of rest, joy, and heavenly consolation? (Luke xvi. 20, 22). Let us think none other (good Christian people) but Christ hath prepared and made ready before, the same joy and felicity for us, that he prepared for Lazarus and the thief. Wherefore, let us stick unto his salvation and gracious redemption, and believe his word, serve him from our hearts, love and obey him; and whatsoever we have done heretofore contrary to his most holy will, now let us repent in time, and hereafter study to correct our life: and doubt not, but we shall find him as merciful unto us, as he was either to Lazarus, or to the thief, whose examples are written in Holy Scripture for the comfort of them that be sinners, and subject to sorrows, miseries, and calamities in this world, that they should not despair in God's mercy, but ever trust thereby to have forgiveness of their sins, and life everlasting, as Lazarus and the thief had. Thus I trust every Christian man perceiveth by the infallible or undeceivable word of God, that bodily death cannot harm nor hinder them that truly believe in Christ, but contrarily shall profit and promote the Christian souls, which being truly penitent for their offences, depart hence in perfect charity, and in sure trust that God is merciful to them, forgiving their sins, for the merits of Jesus Christ his only natural Son.

The second cause why some do fear death, is sore sickness and grievous pains, which partly come before death, and partly accompany or come with death, whensoever it cometh. This fear

The second
cause why some
do fear death.

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is the fear of the frail flesh, and a natural passion belonging unto the nature of a mortal man. But true faith in God's promises, and regard of the pains and pangs which Christ upon the cross suffered for us miserable sinners, with consideration of the joy and everlasting life to come in heaven, will mitigate and assuage those pains, and moderate this fear, that it shall never be able to overthrow the hearty desire and gladness, that the Christian soul hath to be separated from this corrupt body, that it may come to the gracious presence of our Saviour Jesus Christ. If we believe stedfastly the word of God, we shall perceive that such bodily sickness, pangs of death, or whatsoever dolorous pangs we suffer, either before or with death, be nothing else in Christian men but the rod of our heavenly and loving Father, wherewith he mercifully correcteth us, either to try and declare the faith of his patient children, that they may be found laudable, glorious, and honourable in his sight, when Jesus Christ shall be openly shewed to be the Judge of all the world, or else to chastise and amend in them whatsoever offendeth his fatherly and gracious goodness, lest they should perish everlastingly. And this his correcting rod is common to all them that be truly his. Therefore let us cast away the burden of sin that lieth too heavy in our necks, and return unto God by true repentance and amendment of our lives, let us with patience run this course that is appointed, suffering (for his sake that died for our salvation) all sorrows and pangs of death, and death itself joyfully, when God sendeth it to us, having our eyes fixed and set fast ever upon the Head and Captain of our faith, Jesus Christ: who (considering the joy that he should come unto) cared neither for the shame nor pain of death, but willingly conforming and framing his will to his Father's will, most patiently suffered the most shameful and painful death of the cross, being innocent and harmless [Heb. xii. 1, 2]. And now therefore he is exalted in heaven, and everlastingly sitteth on the right hand of the throne of God the Father (Phil. ii. 8—11). Let us call to our remembrance therefore the life and joys of heaven, that are kept for all them that patiently do suffer here with Christ, and consider that Christ suffered all his painful passion by sinners, and for sinners: and then we shall with patience, and the more easily, suffer such sorrows and pains when they come. Let us not set at light the

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chastising of the Lord ; nor grudge at him, nor fall from him, when of him we be corrected : for the Lord loveth whom he doth correct, and beateth every one whom he taketh to [be] his child [Prov. iii. 11, 12]. *What child is that (saith St. Paul) whom the Father loveth, and doth not chastise? If ye be without God's correction (which all his well-beloved and true children have) then be you but bastards, smally regarded of God, and not his true children. Therefore seeing that when we have in earth our carnal fathers to be our correctors, we do fear them, and reverently take their correction ; shall we not much more be in subjection to God our spiritual Father, by whom we shall have everlasting life? And our carnal fathers sometime correct us, even as it pleaseth them, without cause : but this Father justly correcteth us, either for our sin, to the intent we should amend, or for our commodity and wealth, to make us thereby partakers of his holiness. Furthermore, all correction which God sendeth us in this present time seemeth to have no joy and comfort, but sorrow and pain, yet it bringeth with it a taste of God's mercy and goodness towards them that be so corrected, and a sure hope of God's everlasting consolation in heaven (Heb. xii. 5—11). If then these sorrows, diseases, and sicknesses, and also death itself, be nothing else but our heavenly Father's rod, whereby he certifieth us of his love and gracious favour, whereby he trieth and purifieth us, whereby he giveth unto us holiness, and certifieth us that we be his children, and he our merciful Father ; shall not we then with all humility, as obedient and loving children, joyfully kiss our heavenly Father's rod, and ever say in our heart, with our Saviour Jesus Christ, *Father, if this anguish and sorrow which I feel, and death which I see approach may not pass, but that thy will is that I must suffer them, Thy will be done?* (Matt. xxvi. 39, 42).*

THE THIRD PART OF THE SERMON AGAINST THE FEAR OF DEATH.

In this sermon against the fear of death, two causes were declared, which commonly move worldly men to be in much fear to die ; and yet the same do nothing trouble the faithful and good livers when death cometh, but rather

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give them occasion greatly to rejoice, considering that they shall be delivered from the sorrow and misery of this world, and be brought to the great joy and felicity of the life to come.

Now the third and special cause, why death indeed is to be feared, is the miserable state of the worldly and ungodly people after their death: ^{The third cause why death is to be feared.} but this is no cause at all, why the godly and faithful people should fear death, but rather contrariwise, their godly conversation in this life, and belief in Christ, cleaving continually to his merits, should make them to long sore after that life, that remaineth for them undoubtedly after this bodily death. Of this immortal state, after this transitory life, where we shall live evermore in the presence of God, in joy and rest, after victory over all sickness, sorrows, sin, and death, there be many plain places of Holy Scripture, which confirm the weak conscience against the fear of all such dolours, sicknesses, sin, and bodily death, to assuage such trembling and ungodly fear, and to encourage us with comfort and hope of a blessed state after this life. St. Paul wisheth unto the Ephesians, *That God the Father of glory would give unto them the spirit of wisdom and revelation, that the eyes of their hearts might have light to know him, and to perceive how great things he had called them unto, and how rich inheritance he hath prepared after this life for them that pertain unto him* (Ephes. i. 17, 18). And St. Paul himself declareth the desire of his heart, which was *to be dissolved and loosed from his body, and to be with Christ, which* (as he said) *was much better for him, although to them it was more necessary that he should live, which he refused not for their sakes* (Phil. i. 23, 24). Even like as St. Martin said, "Good Lord, if I be necessary for thy people to do good unto them, I will refuse no labour: but else for mine own self, I beseech thee to take my soul."

Now the holy fathers of the old law, and all faithful and righteous men which departed before our Saviour Christ's ascension into heaven, did by death depart from troubles unto rest, from the hands of their enemies into the hands of God, from sorrows and sicknesses unto joyful refreshing in Abraham's bosom, a place of all comfort and consolation, as the Scriptures do plainly by manifest words testify. The book of Wisdom saith, that "The righteous

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men's souls be in the hand of God, and no torment shall touch them. They seemed to the eyes of foolish men to die, and their death was counted miserable, and their departing out of this world wretched; but they be in rest." And another place saith, that "The righteous shall live for ever, and their reward is with the Lord, and their minds be with God, who is above all: therefore they shall receive a glorious kingdom, and a beautiful crown at the Lord's hand." And in another place the same book saith, "The righteous, though he be prevented with sudden death, nevertheless he shall be there, where he shall be refreshed" (Wisd. iii. iv. v.). Of Abraham's bosom Christ's words be so plain, that a Christian man needeth no more proof of it. Now then if this were the state of the holy fathers and righteous men, before the coming of our Saviour, and before he was glorified, how much more then ought all we to have a stedfast faith, and a sure hope of this blessed state and condition, after our death? seeing that our Saviour now hath performed the whole work of our redemption, and is gloriously ascended into heaven, to prepare our dwelling-places with him, and said unto his Father, *Father, I will that where I am, my servants shall be with me* (John xvii. 24). And we know, that whatsoever Christ will, his Father will the same; wherefore it cannot be, but if we be his faithful servants, our souls shall be with him, after our departure out of this present life. St. Stephen, when he was stoned to death, even in the midst of his torments, what was his mind most upon? When he was full of the Holy Ghost, saith Holy Scripture, *having his eyes lifted up into heaven, he saw the glory of God, and Jesus standing on the right hand of God.* The which truth, after he had confessed boldly before the enemies of Christ, *they drew him out of the city, and there they stoned him, who cried unto God, saying, Lord Jesus Christ take my spirit* (Acts vii. 55—59). And doth not our Saviour say plainly in St. John's Gospel, *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and cometh not into judgment, but shall pass from death to life?* (John x. 24). Shall we not then think that death to be precious, by the which we pass unto life?

Therefore it is a true saying of the prophet, *The death of the holy and righteous men is precious in the Lord's*

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sight (Ps. cxvi. 15). Holy Simeon, after that he had his heart's desire in seeing our Saviour, that he ever longed for in his life, he embraced and *took him in his arms, and said, Now, Lord, let me depart in peace, for mine eyes have beholden that Saviour which thou hast prepared for all nations* (Luke ii. 25—31).

It is truth therefore, that the death of the righteous is called peace, and the benefit of the Lord, as the Church saith, in the name of the righteous departed out of this world, *My soul turn thee to thy rest, for the Lord hath been good to thee, and rewarded thee* (Psalm cxvi. 7). And we see by Holy Scripture, and other ancient histories of martyrs, that the holy, faithful, and righteous, ever since Christ's ascension, or going up, in their death did not doubt, but that they went to Christ in spirit, which is our life, health, wealth, and salvation. John in his holy Revelation saw *an hundred forty and four thousand* virgins and innocents, of whom he said, *These follow the Lamb Jesus Christ wheresoever he goeth*. And shortly after in the same place he saith, *I heard a voice from heaven saying unto me, Write, happy and blessed are the dead which die in the Lord: from henceforth (surely saith the Spirit) they shall rest from their pains and labours, for their works do follow them: so that then they shall reap with joy and comfort, that which they sowed with labours and pains* (Rev. xiv. 1, 4, 13).

They that sow in the Spirit, of the Spirit shall reap everlasting life. Let us therefore never be weary of well-doing, for when the time of reaping or reward cometh, we shall reap without any weariness everlasting joy. Therefore while we have time (as St. Paul exhorteth us) let us do good to all men, and not lay up our treasures in earth, where rust and moths corrupt it, which rust (as St. James saith) shall bear witness against us at the great day, condemn us, and shall (like most burning fire) torment our flesh (Gal. vi. 8—10; Matt. vi. 19; James v. 3). Let us beware therefore (as we tender our own wealth) that we be not in the number of those miserable, covetous, and wretched men, which St. James biddeth *mourn and lament for their greedy gathering and ungodly keeping of goods* (James v. 1). Let us be wise in time, and learn to follow the wise example of the wicked steward. Let us so wisely order our goods and possessions, committed unto

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us here by God for a season, that we may truly hear and obey this commandment of our Saviour Christ: *I say unto you* (saith he) *make you friends of the wicked mammon, that they may receive you into everlasting tabernacles or dwellings* (Luke xvi. 9). Riches be called wicked, because the world abuseth them unto all wickedness, which are otherwise the good gifts of God, and the instruments whereby God's servants do truly serve him in using of the same. He commanded them not to make them rich friends, to get high dignities and worldly promotions, to give great gifts to rich men that have no need thereof, but to make them friends of poor and miserable men, unto whom whatsoever they give, Christ taketh it as given to himself. And to these friends Christ in his gospel giveth so great honour and pre-eminence, that he saith, they shall receive them that do good unto them into everlasting houses: not that men shall be our rewarders for our well-doing, but that Christ will reward us, and take it to be done unto himself, whatsoever is done to such friends.

Thus making poor wretches our friends, we make our Saviour Christ our friend, whose members they are: whose misery as he taketh for his own misery, so their relief, succour, and help, he taketh for his succour, relief, and help; and will as much thank us and reward us for our goodness shewed to them, as if he himself had received like benefit at our hands, as he witnesseth in the Gospel, saying, *Whatsoever ye have done to any of these simple persons, which do believe in me, that have ye done to myself* (Matt. xxv. 40). Therefore let us diligently foresee, that our faith and hope, which we have conceived in Almighty God, and in our Saviour Christ, wax not faint, and that the love, which we bear in hand to bear to him, wax not cold; but let us study daily and diligently to shew ourselves to be the true honourers and lovers of God, by keeping of his commandments, by doing of good deeds unto our needy neighbours, relieving by all means that we can their poverty with our abundance and plenty, their ignorance with our wisdom and learning, and comfort their weakness with our strength and authority, calling all men back from evil-doing by godly counsel and good example, persevering still in well-doing, so long as we live: so shall we not need to fear death for any of those

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three causes afore-mentioned, nor yet for any other cause that can be imagined: but contrarily, considering the manifold sicknesses, troubles, and sorrows of this present life, the dangers of this perilous pilgrimage, and the great encumbrance which our spirit hath by this sinful flesh and frail body subject to death: considering also the manifold sorrows and dangerous deceits of this world on every side, the intolerable pride, covetousness, and lechery, in time of prosperity; the impatient murmuring of them that be worldly, in time of adversity, which cease not to withdraw and pluck us from God, our Saviour Christ, from our life, wealth, or everlasting joy and salvation: considering also the innumerable assaults of our ghostly enemy the devil, with all his fiery darts of ambition, pride, lechery, vain-glory, envy, malice, detraction, or backbiting, with other his innumerable deceits, engines, and snares, whereby *he goeth busily about to catch all men under his dominion, ever like a roaring lion, by all means searching whom he may devour* (1 Pet. v. 8). The faithful Christian man which considereth all these miseries, perils, and incommodities, (whereunto he is subject so long as he here liveth upon earth,) and on the other part considereth that blessed and comfortable state of the heavenly life to come, and the sweet condition of them that depart in the Lord: how they are delivered from the continual encumbrances of their mortal and sinful body, from all the malice, crafts, and deceits of this world, from all the assaults of their ghostly enemy the devil, to live in peace, rest, and endless quietness, to live in the fellowship of innumerable angels, and with the congregation of perfect just men, as patriarchs, prophets, martyrs, and confessors, and finally unto the presence of Almighty God, and our Saviour Jesus Christ. He that doth consider all these things, and believeth them assuredly, as they are to be believed, even from the bottom of his heart, being established in God in this true faith, having a quiet conscience in Christ, a firm hope and assured trust in God's mercy, through the merits of Jesus Christ to obtain this quietness, rest and everlasting joy, shall not only be without fear of bodily death, when it cometh, but certainly, as St. Paul did, so shall he gladly (according to God's will, and when it pleaseth God to call him out of this life) *greatly desire in his heart* (Phil. i. 23),

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that he may be rid from all these occasions of evil, and live ever to God's pleasure, in perfect obedience of his will, with our Saviour Jesus Christ; to whose gracious presence the Lord of his infinite mercy and grace bring us, to reign with him in life everlasting: to whom, with our heavenly Father, and the Holy Ghost, be glory in worlds without end. *Amen.*



AN EXHORTATION CONCERNING GOOD ORDER, AND OBEDIENCE TO RULERS AND MAGISTRATES.

ALMIGHTY God hath created and appointed all things in heaven, earth, and waters, in a most excellent and perfect order. In heaven he hath appointed distinct and several orders and states of archangels and angels. In earth he hath assigned and appointed kings, princes, with other governors under them, in all good and necessary order. The water above is kept, and raineth down in due time and season. The sun, moon, stars, rainbow, thunder, lightning, clouds, and all birds of the air, do keep their order. The earth, trees, seeds, plants, herbs, corn, grass, and all manner of beasts, keep themselves in order; all the parts of the whole year, as winter, summer, months, nights and days, continue in their order: all kinds of fishes in the sea, rivers and waters, with all fountains, springs, yea, the seas themselves, keep their comely course and order: and man himself also hath all his parts both within and without, as soul, heart, mind, memory, understanding, reason, speech, with all and singular corporal members of his body, in a profitable, necessary, and pleasant order: every degree of people in their vocation, calling and office, hath appointed to them their duty and order: some are in high degree, some in low, some kings and princes, some inferiors and subjects, priests and laymen, masters and servants, fathers and children, husbands and wives, rich and poor, and every one hath need of other; so that in all things is to be lauded and praised the goodly order of God, without the which no house, no city, no commonwealth, can continue and endure, or last. For where there is no right order, there reigneth all abuse, carnal liberty, enormity, sin, and Babylonical confusion. Take away kings, princes, rulers, magistrates, judges, and such estates of God's order, no man shall ride or go by the highway unrobbed, no man shall sleep in his own house or bed unkilld, no man shall keep his wife, children, and possessions in quietness, all things shall be common, and there must needs follow all mischief and

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utter destruction both of souls, bodies, goods, and commonwealths. But blessed be God, that we in this realm of England feel not the horrible calamities, miseries, and wretchedness, which all they undoubtedly feel and suffer, that lack this godly order: and praised be God that we know the great excellent benefit of God shewed towards us in this behalf. God hath sent us his high gift, our most dear sovereign Lady Queen [Victoria,] with a godly, wise, and honourable council, with other superiors and inferiors, in a beautiful order, and godly. Wherefore, let us subjects do our bounden duties, giving hearty thanks to God, and praying for the preservation of this godly order. Let us all obey, even from the bottom of our hearts, all their godly proceedings, laws, statutes, proclamations, and injunctions, with all other godly orders. Let us consider the Scriptures of the Holy Ghost, which persuade and command us all obediently to be subject, first and chiefly to the queen's majesty, supreme governor over all, and next to her honourable council, and to all other noblemen, magistrates, and officers, which by God's goodness be placed and ordered. For Almighty God is the only author and providor for this forenamed state and order, as it is written of God in the book of the Proverbs, *Through me kings do reign, through me counsellors make just laws, through me do princes bear rule, and all judges of the earth execute judgment; I am loving to them that love me* (Prov. viii. 15—17). Here let us mark well, and remember, that the high power and authority of kings, with their making of laws, judgments, and offices, are the ordinances not of man but of God: and therefore is this word, *Through me*, so many times repeated. Here is also well to be considered and remembered, that this good order is appointed by God's wisdom, favour, and love, especially for them that love God; and therefore he saith, *I love them that love me*. Also in the book of Wisdom we may evidently learn, that a king's power, authority, and strength, is a great benefit of God, given of his great mercy, to the comfort of our great misery. For thus we read there spoken to kings, "Hear, O ye kings, and understand; learn ye that be judges of the ends of the earth; give ear ye that rule the multitudes; for the power [is] given you of the Lord, and the strength from the Highest" (Wisd. vi). Let us learn also here by the infalli-

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ble and undeceivable word of God, that kings, and other supreme and higher officers, are ordained of God, who is most highest: and therefore they are here taught diligently to apply and give themselves to knowledge and wisdom, necessary for the ordering of God's people to their governance committed, or whom to govern they are charged of God. And they be here also taught by Almighty God, that they should acknowledge themselves to have all their power and strength, not from Rome, but immediately of God most highest. We read in the book of Deuteronomy, that all punishment pertaineth to God, by this sentence, *Vengeance is mine, and I will reward* (Deut. xxxii. 35). But this sentence we must understand to pertain also unto the magistrates, which do exercise God's room in judgment, and punishing by good and godly laws, here in earth. And the places of Scripture, which seem to remove from among all Christian men, judgment, punishment, or killing, ought to be understood, that no man (of his own private authority) may be judge over other, may punish, or may kill. But we must refer all judgment to God, to kings and rulers, and judges under them, which be God's officers to execute justice, and by plain words of Scripture have their authority and use of the sword granted from God; as we are taught by St. Paul, that dear and chosen apostle of our Saviour Christ, whom we ought diligently to obey, even as we would obey our Saviour Christ, if he were present. Thus St. Paul writeth to the Romans, *Let every soul submit himself unto the authority of the higher powers, for there is no power but of God. The powers that be, be ordained of God. Whosoever therefore withstandeth the power, withstandeth the ordinance of God: but they that resist, or are against it, shall receive to themselves damnation. For rulers are not fearful to them that do good, but to them that do evil. Wilt thou be without fear of the power? Do well then, and so shalt thou be praised of the same; for he is the minister of God for thy wealth. But and if thou do that which is evil, then fear, for he beareth not the sword for naught, for he is the minister of God, to take vengeance on him that doeth evil. Wherefore ye must needs obey, not only for fear of vengeance, but also because of conscience; and even for this cause pay ye tribute, for they are God's ministers, serving for the same purpose* (Rom. xiii. 1—6). [x]

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Here let us all learn of St. Paul, the chosen vessel of God, that all persons having souls ("he excepteth none, nor exempteth none, neither priest, apostle, nor prophet," saith St. Chrysostom) do owe of bounden duty, and even in conscience, obedience, submission, and subjection to the high powers which be set in authority by God; forasmuch as they be God's lieutenants, God's presidents, God's officers, God's commissioners, God's judges, ordained of God himself, of whom only they have all their power, and all their authority. And the same St. Paul threateneth no less pain than everlasting damnation to all disobedient persons, to all resisters against this general and common authority, forasmuch as they resist not man, but God; not man's device and invention, but God's wisdom, God's order, power, and authority.

THE SECOND PART OF THE SERMON OF OBEDIENCE.

FORASMUCH as God hath created and disposed all things in a comely order, we have been taught, in the first part of the sermon concerning good order and obedience, that we also ought in all commonwealths to observe and keep a due order, and to be obedient to the powers, their ordinances and laws; and that all rulers are appointed of God, for a goodly order to be kept in the world; and also how the magistrates ought to learn how to rule and govern according to God's laws: and that all subjects are bound to obey them as God's ministers, yea, although they be evil, not only for fear, but also for conscience sake. And here, good people, let us mark diligently, that it is not lawful for inferiors and subjects, in any case, to resist and stand against the superior powers: for St. Paul's words be plain, that *whosoever withstandeth shall get to themselves damnation; for whosoever withstandeth, withstandeth the ordinance of God.* Our Saviour Christ himself, and his apostles, received many and divers injuries of the unfaithful and wicked men in authority: yet we never read that they, or any of them, caused any sedition or rebellion against authority. We read oft, that they patiently suffered all troubles, vexations, slanders, pangs, and pains, and death itself, obediently, without tumult or resistance. They committed their cause to Him

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that judgeth righteously, and prayed for their enemies
neartily and earnestly. They knew that the authority of
the powers was God's ordinance, and therefore, both in
their words and deeds, they taught ever obedience to it,
and never taught nor did the contrary. The wicked judge
Pilate said to Christ, *Knowest thou not that I have
power to crucify thee, and have power also to loose thee?*
*Jesus answered, Thou couldest have no power at all
against me, except it were given thee from above* [John
xix. 10, 11]. Whereby Christ taught us plainly, that
even the wicked rulers have their power and authority
from God, and therefore it is not lawful for their subjects
to withstand them, although they abuse their power :
much less then is it lawful for subjects to withstand their
godly and Christian princes, which do not abuse their
authority, but use the same to God's glory, and to the
profit and commodity of God's people. The holy apo-
stle Peter commandeth *servants to be obedient to their
masters, not only if they be good and gentle, but also if
they be evil and froward* : affirming that the vocation
and calling of God's people is to be patient, and of the
suffering side. And there he bringeth in the patience of
our Saviour Christ, to persuade obedience to governors,
yea, although they be wicked and wrong-doers. But let us
now hear St. Peter himself speak, for his words certify best
our conscience. Thus he uttered them in his first epistle,
*Servants, obey your masters with fear, not only if they be
good and gentle, but also if they be froward. For it is
thankworthy, if a man for conscience toward God endur-
eth grief, and suffer wrong undeserved : for what praise
is it, when ye be beaten for your faults, if ye take it
patiently? But when ye do well, if you then suffer wrong,
and take it patiently, then is there cause to have thank of
God; for hereunto verily were ye called : for so did Christ
suffer for us, leaving us an example, that we should follow
his steps* (1 Pet. ii. 18—21). All these be the very words
of St. Peter. Holy David also teacheth us a good lesson
in this behalf, who was many times most cruelly and
wrongfully persecuted of king Saul, and many times also
put in jeopardy and danger of his life by king Saul and
his people ; yet he neither withstood, neither used any
force or violence against king Saul, his mortal and deadly
enemy ; but did ever to his liege lord and master, king,

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Saul, most true, most diligent, and most faithful service (1 Sam. xviii. 11—14; xix. 10, 11; xx. 33). Insomuch that when the Lord God had given king Saul into David's hands in his own cave, he would not hurt him, when he might, without all bodily peril, easily have slain him: no, he would not suffer any of his servants once to lay their hand upon king Saul, but prayed to God in this wise, *Lord, keep me from doing that thing unto my master, the Lord's anointed; keep me that I lay not my hand upon him, seeing he is the anointed of the Lord: for as truly as the Lord liveth (except the Lord smite him, or except his day come, or that he go down to war, and perish in battle) the Lord be merciful unto me, that I lay not my hand upon the Lord's anointed.* And that David might have killed his enemy king Saul, it is evidently proved in the first book of the Kings, both by the cutting off the lap of Saul's garment, and also by plain confession of king Saul [1 Sam. xxiv. 3, & seq.]. Also another time, as is mentioned in the same book, when the most unmerciful and most unkind king Saul did persecute poor David, God did again give king Saul into David's hands, by casting of king Saul and his whole army into a dead sleep; so that David and one Abishai with him came in the night into Saul's host, where Saul lay sleeping, and his spear stuck in the ground at his head. Then said Abishai unto David, *God hath delivered thine enemy into thy hands at this time: now therefore let me smite him once with my spear to the earth, and I will not smite him again the second time; meaning thereby to have killed him with one stroke, and to have made him sure for ever.* And David answered and said to Abishai, *Destroy him not; for who can lay his hands on the Lord's anointed, and be guiltless? And David said furthermore, As sure as the Lord liveth, the Lord shall smite him, or his day shall come to die, or he shall descend or go down into battle, and there perish: the Lord keep me from laying my hands upon the Lord's anointed.* But take thou now the spear that is at his head, and the cruse of water, and let us go: and so he did [1 Sam. xxvi. 5—12]. Here is evidently proved, that we may not withstand nor in any wise hurt an anointed king, which is God's lieutenant, vicegerent, and highest minister in that country where he is king. But peradventure some here An objection.

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would say, that David in his own defence might have killed king Saul lawfully, and with a safe conscience.

An answer. But holy David did know that he might in no wise withstand, hurt, or kill his sovereign lord and king; he did know that he was but king Saul's subject, though he were in great favour with God, and his enemy king Saul out of God's favour. Therefore though he were never so much provoked, yet he refused utterly to hurt the Lord's anointed. He durst not, for offending God and his own conscience, (although he had occasion and opportunity) once lay his hands upon God's high officer the king, whom he did know to be a person reserved and kept (for his office sake) only to God's punishment and judgment: therefore he prayeth so oft and so earnestly, that he lay not his hands upon the Lord's anointed. And by these two examples, David (being named in Scripture *a man after God's own heart* [1 Sam. xiii. 14]) giveth a general rule and lesson to all subjects in the world, not to withstand their liege lord and king; not to take a sword by their private authority against their king, God's anointed, who only beareth the sword by God's authority, for the maintenance of the good, and for the punishment of the evil; who only by God's law hath the use of the sword at his command, and also hath all power, jurisdiction, regiment, correction and punishment, as supreme governor of all his realms and dominions, and that even by the authority of God, and by God's ordinances.

Yet another notable story and doctrine is in the second book of the Kings, that maketh also for this purpose. When an Amalekite, by king Saul's own consent and commandment, had killed king Saul, he went to David, supposing to have had great thanks for his message, that he had killed David's deadly enemy; and therefore he made great haste to tell to David the chance, bringing with him king Saul's crown that was upon his head, and his bracelet that was upon his arm, to persuade his tidings to be true. But godly David was so far from rejoicing at this news, that immediately and forthwith he rent his clothes off his back, he mourned and wept, and said to the messenger, *How is it that thou wast not afraid to lay thy hands on the Lord's anointed to destroy him?* And by and by David made one of his servants to kill the messenger, saying, *Thy blood be on thine own head, for*

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thine own mouth hath testified and witnessed against thee, granting that thou hast slain the Lord's anointed (2 Sam. i. 6-16).

These examples being so manifest and evident, it is an intolerable ignorance, madness, and wickedness, for subjects to make any murmuring, rebellion, resistance, or withstanding, commotion, or insurrection, against their most dear and most dread sovereign lord and king, ordained and appointed of God's goodness for their commodity, peace, and quietness. Yet let us believe undoubtedly, good Christian people, that we may not obey kings, magistrates, or any other (though they be our own fathers), if they would command us to do any thing contrary to God's commandments. In such a case we ought to say with the apostles, *We must rather obey God than man (Acts v. 29)*. But nevertheless, in that case we may not in any wise withstand violently, or rebel against rulers, or make any insurrection, sedition, or tumults, either by force of arms, or otherwise, against the anointed of the Lord, or any of his appointed officers: but we must in such case patiently suffer all wrongs and injuries, referring the judgment of our cause only to God. Let us fear the terrible punishment of Almighty God against traitors and rebellious persons, by the example of Korah, Dathan, and Abiram; who repined and grudged against God's magistrates and officers, and therefore the earth opened, and swallowed them up alive. Other, for their wicked murmuring and rebellion, were by a sudden fire sent of God, utterly consumed: other, for their froward behaviour to their rulers and governors, God's ministers, were suddenly stricken with a foul leprosy: other were stung to death, with wonderful strange fiery serpents: other were sore plagued, so that there were killed in one day the number of fourteen thousand and seven hundred, for rebellion against them whom God had appointed to be in authority [Numbers xvi]. Absalom also, rebelling against his father king David, was punished with a strange and notable death (2 Sam. xviii. 9-15).

THE THIRD PART OF THE SERMON OF OBEDIENCE.

YE have heard before, in this sermon of good order and obedience, manifestly proved both by the Scriptures and

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examples, that all subjects are bound to obey their magistrates, and for no cause to resist, or withstand, or rebel, of make any sedition against them, yea, although they be wicked men. And let no man think that he can escape unpunished, that committeth treason, conspiracy, or rebellion against his sovereign lord the king, though he commit the same never so secretly, either in thought, word, or deed, never so privily, in his privy chamber by himself, or openly communicating and consulting with others. For treason will not be hid, treason will out at length: God will have that most detestable vice both opened and punished, for that it is so directly against his ordinance, and against his high principal judge and anointed in earth. The violence and injury that is committed against authority is committed against God, the commonwealth, and the whole realm, which God will have known, and condignly or worthily punished one way or other. For it is notably written of the wise man in Scripture, in the book called Ecclesiastes, *Wish the king no evil in thy thought, nor speak no hurt of him in thy privy chamber: for the bird of the air shall betray thy voice, and with her feathers shall bewray thy words* (Eccles. x. 20). These lessons and examples are written for our learning. Therefore let us all fear the most detestable vice of rebellion, ever knowing and remembering, that he that resisteth or withstandeth common authority, resisteth or withstandeth God and his ordinance; as it may be proved by many other places of Holy Scripture.

And here let us take heed, that we understand not these or such other like places (which so straitly command obedience to superiors, and so straitly punished rebellion and disobedience to the same) to be meant in any condition of the pretended or coloured power of the bishop of Rome. For truly the Scripture of God alloweth no such usurped power, full of enormities, abusions, and blasphemies. But the true meaning of these and such places be to extol and set forth God's true ordinance, and the authority of God's anointed kings, and of their officers appointed under them. And concerning the usurped power of the bishop of Rome, which he most wrongfully challengeth as the successor of Christ and Peter; we may easily perceive how false, feigned, and forged it is, not only in that it hath no sufficient ground in Holy Scripture, but

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also by the fruits and doctrine thereof. For our Saviour Christ and St Peter teach most earnestly and agreeably obedience to kings, as to the chief and supreme rulers in this world, next under God: but the bishop of Rome teacheth, that they that are under him are free from all burdens and charges of the commonwealth, and obedience toward their prince, most clearly against Christ's doctrine and St. Peter's. He ought therefore rather to be called Antichrist, and the successor of the scribes and pharisees, than Christ's vicar, or St. Peter's successor; seeing that not only in this point, but also in other weighty matters of Christian religion, in matters of remission and forgiveness of sins, and of salvation, he teacheth so directly against both St. Peter, and against our Saviour Christ, who not only taught obedience to kings, but also practised obedience in their conversation and living: for we read that they both paid tribute to the king (Matt. xvii. 24—27). And also we read that the holy virgin Mary, mother to our Saviour Christ, and Joseph, who was taken for his father, at the emperor's commandment, *went to the city of David named Bethlehem, to be taxed among other*, and to declare their obedience to the magistrates, for God's ordinance's sake (Luke ii. 4, 5). And here let us not forget the blessed virgin Mary's obedience: for although she was highly in God's favour, and Christ's natural mother, and was also great with child at the same time, and so nigh her travail, that she was delivered in her journey, yet she gladly without any excuse or grudging (for conscience sake) did take that cold and foul winter journey, being in the mean season so poor that she lay in a stable, and there she was delivered of Christ. And according to the same, lo, how St. Peter agreeth, writing by express words in his first epistle, *Submit yourselves, and be subject*, saith he, *unto kings, as unto the chief heads, and unto rulers, as unto them that are sent of him for the punishment of evil doers, and for the praise of them that do well; for so is the will of God* (1 Pet. ii. 13—15). I need not to expound these words, they be so plain of themselves. St. Peter doth not say, *Submit yourselves unto me* as supreme head of the church: neither saith he, *Submit yourselves from time to time to my successors in Rome*: but he saith, *Submit yourselves unto your king, your supreme head, and unto those that he appointeth in*


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authority under him; for that you shall so shew your obedience, it is the will of God. God will that you be in subjection to your head and king. This is God's ordinance, God's commandment, and God's holy will, that the whole body of every realm, and all the members and parts of the same, shall be subject to their head, their king, and that, (as St. Peter writeth) *For the Lord's sake*; and (as St. Paul writeth), *For conscience sake, and not for fear only* (1 Pet. ii. 13; Rom. xiii. 5).

Thus we learn by the word of God to yield to our king that is due to our king; that is, honour, obedience, payments of due taxes, customs, tributes, subsidies, love, and fear (Matt. xxii. 21; Rom. xiii. 7). Thus we know partly our bounden duties to common authority, now let us learn to accomplish the same. And let us most instantly and heartily pray to God, the only author of all authority, for all them that be in authority, according as St. Paul willeth, writing thus to Timothy in his first epistle, *I exhort therefore, that above all things, prayers, supplications, intercessions, and giving of thanks be done for all men; for kings, and for all that be in authority; that we may live a quiet and a peaceable life, with all godliness and honesty; for that is good and accepted or allowable in the sight of God our Saviour* (1 Tim. ii. 1—3). Here St. Paul maketh an earnest and especial exhortation, concerning giving of thanks, and prayer for kings and rulers, saying, *Above all things*, as he might say, in any wise principally and chiefly, *let prayer be made for kings*. Let us heartily thank God for his great and excellent benefit and providence concerning the state of kings. Let us pray for them, that they may have God's favour and God's protection. Let us pray that they may ever in all things have God before their eyes. Let us pray that they may have wisdom, strength, justice, clemency, and zeal to God's glory, to God's verity, to Christian souls, and to the commonwealth. Let us pray that they may rightly use their sword and authority, for the maintenance and defence of the catholic faith contained in Holy Scripture, and of their good and honest subjects, for the fear and punishment of the evil and vicious people. Let us pray that they may most faithfully follow the most faithful kings and captains in the Bible, David, Hezekiah, Josiah, and Moses, with such other. And let us pray

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for ourselves, that we may live godlily in holy and Christian conversation: so shall we have God on our side, and then let us not fear what man can do against us: so we shall live in true obedience, both to our most merciful King in heaven, and to our most Christian king in earth: so shall we please God, and have the exceeding benefit, peace of conscience, rest and quietness here in this world, and after this life we shall enjoy a better life, rest, peace, and the everlasting bliss of heaven; which he grant us all, that was obedient for us all, even to the death of the cross, Jesus Christ: To whom, with the Father, and the Holy Ghost, be all honour and glory, both now and ever.
Amen.



AN HOMILY OR SERMON CONCERNING PRAYER.

THERE is nothing in all man's life (well-beloved in our Saviour Christ) so needful to be spoken of, and daily to be called upon, as hearty, zealous, and devout prayer, the necessity whereof is so great, that without it nothing may be well obtained at God's hand. For as the apostle James saith, *Every good and perfect gift cometh from above, and proceedeth from the Father of lights* (James i. 17); who is also said to be *rich and liberal towards all them that call upon him*, not because he either will not or cannot give without asking, but because he hath appointed prayer as an ordinary means between him and us (Rom. x. 12). There is no doubt but he always *knoweth what we have need of*, and is always most ready to give abundance of those things that we lack (Matt. vi. 32).

Yet to the intent we might acknowledge him to be the giver of all good things, and behave ourselves thankfully towards him in that behalf, loving, fearing, and worshipping him sincerely and truly, as we ought to do, he hath profitably and wisely ordained, that in time of necessity we should humble ourselves in his sight, pour out the secrets of our heart before him, and crave help at his hands, with continual, earnest, and devout prayer. By the mouth of his holy prophet David, he saith on this wise. *Call upon me in the days of thy trouble, and I will deliver thee* (Psal. l. 15). Likewise in the gospel, by the mouth of his well-beloved Son Christ, he saith, *Ask, and it shall be given you; knock, and it shall be opened: for whosoever asketh, receiveth; whosoever seeketh, findeth; and to him that knocketh, it shall be opened* (Matt. vii. 7, 8). St. Paul also, most agreeably consenting hereunto, *willeth men to pray every where, and to continue therein with thanksgiving* (1 Tim. ii. 8; Phil. iv. 6; Col. iv. 2). Neither doth the blessed apostle St. James in this point any thing dissent, but earnestly exhorting all men to diligent prayer, saith, *If any man lack wisdom, let him ask it of God, which giveth liberally to all men, and reproacheth no man* (James i. 5). Also in another place,

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Pray one for another, saith he, that ye may be healed: for the righteous man's prayer availeth much, if it be fervent (James v. 16). What other thing are we taught by these and such other places, but only this, that Almighty God, notwithstanding his heavenly wisdom and foreknowledge, will be prayed unto, that he will be called upon, that he will have us no less willing on our part to ask, than he on his part is willing to give? Therefore most fond and foolish is the opinion and reason of those men, which therefore think all prayer to be superfluous and vain, because God *searcheth the heart* and the reins, and *knoweth the meaning of the Spirit* before we ask (Rom. viii. 27). For if this fleshly and carnal reason were sufficient to disannul prayer, then why did our Saviour Christ so often cry to his disciples, *Watch and pray* ([Mark xiv. 38]; Luke xxi. 36)? Why did he prescribe them a form of prayer, saying, *When ye pray, pray after this sort: Our Father, which art in heaven, &c.* (Matt. vi. 9—13)? Why did he pray so often and so earnestly himself before his passion? Finally, why did the apostles, immediately after his ascension, gather themselves together into one several place, and there continue a long time in prayer (Acts i. 14)? Either they must condemn Christ and his apostles of extreme folly, or else they must needs grant, that prayer is a thing most necessary for all men, at all times, and in all places. Sure it is, that there is nothing more expedient or needful for mankind, in all the world than prayer. *Pray always*, saith St. Paul, *with all manner of prayer and supplication, and watch thereto with all diligence* (Ephes. vi. 18). Also in another place, he willet us to *pray continually, without any intermission or ceasing*; meaning thereby that we ought never to slack or faint in prayer, but to continue therein to our lives' end (1 Thess. v. 17). A number of other such places might here be alleged of like effect, I mean, to declare the great necessity and use of prayer: but what need many proofs in a plain matter? seeing there is no man so ignorant but he knoweth, no man so blind but he seeth, that prayer is a thing most needful in all estates and degrees of men. For only by the help hereof, we attain to those heavenly and everlasting treasures, which God our heavenly Father hath reserved and laid up for his children, in his dear and well-beloved Son Jesus Christ,

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with this covenant and promise most assuredly confirmed and sealed unto us, that if we ask, we shall receive ([John xiv. 13, 14]; John xvi. 23—27).

Now the great necessity of prayer being sufficiently known, that our minds and hearts may be the more provoked and stirred thereunto, let us briefly consider what wonderful strength and power it hath to bring strange and mighty things to pass. We read in the book of Exodus, that Joshua, fighting against the Amalekites, did conquer and overcome them, not so much by virtue of his own strength, as by the earnest and continual prayer of Moses, who as long as he held up his hands to God, so long did Israel prevail; but when he fainted, and let his hands down, then did Amalek and his people prevail: insomuch that Aaron and Hur, being in the mount with him, were fain to stay up his hands until the going down of the sun, otherwise had the people of God that day been utterly discomfited, and put to flight (Exod. xvii. 11, 12). Also we read in another place of Joshua himself, how he at the besieging of Gibeon, making his humble petition to Almighty God, caused the sun and the moon to stay their course, and to stand still in the midst of heaven for the space of a whole day, until such time as the people were sufficiently avenged upon their enemies (Joshua x. 12—14). And was not Jehoshaphat's prayer of great force and strength, when God at his request caused his enemies to fall out among themselves, and wilfully to destroy one another (2 Chron. xx. 18—23). Who can marvel enough at the effect and virtue of Elijah's prayer? *He, being a man subject to afflictions as we are, prayed to the Lord that it might not rain, and there fell no rain upon the earth for the space of three years and six months. Again, he prayed that it might rain, and there fell great plenty, so that the earth brought forth her increase most abundantly* ([1 Kings xvii. 1]; xviii. 42—45; James v. 17, 18).

It were too long to tell of Judith, Esther, Susannah, and of divers other godly men and women, how greatly they prevailed in all their doings, by giving their minds earnestly and devoutly to prayer. Let it be sufficient at this time to conclude with the sayings of Augustine and Chrysostom, whereof the one calleth prayer "the key of heaven;" the other plainly affirmeth, "that there is nothing

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in all the world more strong than a man that giveth himself to fervent prayer" [Matt. xxi. 22].

Now then dearly beloved, seeing prayer is so needful a thing, and of so great strength before God, let us, according as we are taught by the example of Christ and his apostles, be earnest and diligent in calling on the name of the Lord. Let us never faint, never slack, never give over; but let us daily and hourly, early and late, in season and out of season, be occupied in godly meditations and prayers. What if we obtain not our petitions at the first? Yet let us not be discouraged, but let us continually cry and call upon God: he will surely hear us at length, if for no other cause, yet for very importunity's sake [Luke xi. 8]. Remember the parable of the unrighteous judge and the poor widow, how she by her importunate means caused him to do her justice against her adversary, although otherwise he feared neither God nor man. *Shall not God much more avenge his elect,* saith our Saviour Christ, *which cry unto him day and night?* Thus he taught his disciples, and in them all other true Christian men, *to pray always, and never to faint or shrink* (Luke xviii. 1—7). Remember also the example of the woman of Canaan, how she was rejected of Christ, and called dog, as one most unworthy of any benefit at his hands: yet she gave not over, but followed him still, crying and calling upon him to be good and merciful unto her daughter. And at length by very importunity, she obtained her request (Matt. xv. 22—28). Oh let us learn by these examples to be earnest and fervent in prayer, assuring ourselves that whatsoever we ask of God the Father, in the name of his Son Christ, and according to his will, he will undoubtedly grant it (John xvi. 23). He is truth itself; and as truly as he hath promised it, so truly will he perform it. God for his great mercies' sake so work in our hearts by his Holy Spirit, that we may always make our humble prayers unto him, as we ought to do, and always obtain the thing which we ask, through Jesus Christ our Lord; to whom, with the Father and the Holy Ghost, be all honour and glory, world without end. *Amen.*

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THE SECOND PART OF THE HOMILY CONCERNING PRAYER.

IN the first part of this sermon ye heard the great necessity, and also the great force, of devout and earnest prayer, declared and proved unto you, both by divers weighty testimonies, and also by sundry good examples of Holy Scripture. Now shall you learn whom you ought to call upon, and to whom you ought always to direct your prayers.

We are evidently taught in God's holy Testament, that Almighty God is the only fountain and well-spring of all goodness; and that whatsoever we have in this world, we receive it only at his hands. To this effect serveth the place of St. James, *Every good and perfect gift, saith he, cometh from above, and proceedeth from the Father of lights* (James i. 17). To this effect also serveth the testimony of Paul, in divers places of his epistles, witnessing that the Spirit of wisdom, the Spirit of knowledge and revelation, yea every good and heavenly gift, as faith, hope, charity grace, and peace, cometh only and solely of God [Rom. v. 15; xv. 13; Eph. ii. 8; &c. &c.]. In consideration whereof, he bursteth out into a sudden passion, and saith, *O man, what thing hast thou, which thou hast not received* (1 Cor. iv. 7)? Therefore, whensoever we need or lack any thing, pertaining either to the body or to the soul, it behoveth us to run only unto God, who is the only giver of all good things. Our Saviour Christ in the gospel, teaching his disciples how they should pray, sendeth them to the Father in his name, saying, *Verily, verily, I say unto you, whatsoever ye ask the Father in my name, he will give it unto you* (John xvi. 23). And in another place, *When ye pray, pray after this sort: Our Father, which art in heaven, &c.* (Matt. vi. 9; Luke xi. 2). And doth not God himself, by the mouth of his prophet David, will and command us to call upon him (Psalm l. 14, 15)? The apostle wisheth *grace and peace to all them that call on the name of the Lord, and of his Son Jesus Christ* [1 Cor. i. 2, 3]; as doth also the prophet Joel, saying, *And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved* (Joel ii. 32; Acts ii. 21).

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Thus then it is plain by the infallible word of truth and life, that in all our necessities we must flee unto God, direct our prayers unto him, call upon his holy name, desire help at his hands, and at none other's; whereof if ye will yet have a further reason, mark that which followeth. There are certain conditions most requisite to be found in every such a one as must be called upon, which if they be not found in him unto whom we pray, then doth our prayer avail us nothing, but is altogether in vain.

The first is this, that he, to whom we make our prayers, be able to help us. The second is, that he will help us. The third is, that he be such a one as may hear our prayers. The fourth is, that he understand better than we ourselves what we lack, and how far we have need of help. If these things be to be found in any other saving only God, then may we lawfully call upon some other besides God. But what man is so gross, but he well understandeth that these things are only proper to him which is omnipotent, and knoweth all things, even the very secrets of the heart, that is to say, only and to God alone? Whereof it followeth, that we must call neither upon angel, nor yet upon saint, but only and solely upon God, as St. Paul doth write, *How shall men call upon him in whom they have not believed* (Rom. x. 14)? So that invocation or prayer may not be made without faith in him on whom we call; but that we must first believe in him, before we can make our prayer unto him; whereupon we must only and solely pray unto God. For to say that we should believe either in angel or saint, or in any other living creature, were most horrible blasphemy against God and his holy word; neither ought this fancy to enter into the heart of any Christian man, because we are expressly taught, in the word of the Lord, only to repose our faith in the blessed Trinity; in whose only name we are also baptized, according to the express commandment of our Saviour Jesus Christ, in the last of St. Matthew (Matt. xxviii. 19).

But that the truth hereof may the better appear, even to them that be most simple and unlearned, let us consider what prayer is. St. Augustine calleth it "a lifting up of the mind to God; that is to say, an humble and lowly pouring out of the heart to God." Isidorus saith, that "it is an affection of the heart, and not a labour of the

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lips." So that by these places, true prayer doth consist not so much in the outward sound and voice of words, as in the inward groaning and crying of the heart to God.

Now then, is there any angel, any virgin, any patriarch or prophet among the dead, that can understand or know the meaning of the heart? The Scripture saith, *It is God that searcheth the heart and the reins, and that he only knoweth the hearts of the children of men* (Psal. vii. 9; Rev. ii. 23; Jer. xvii. 10; 2 Chron. vi. 30). As for the saints, they have so little knowledge of the secrets of the heart, that many of the ancient fathers greatly doubt whether they know any thing at all, that is commonly done on earth. And albeit some think they do, yet St. Augustine, a doctor of great authority, and also antiquity, hath this opinion of them: that they know no more what we do on earth, than we know what they do in heaven. For proof whereof, he allegeth the words of Isaiah the prophet, where it is said, *Abraham is ignorant of us, and Israel knoweth us not* (Isa. lxiii. 16). His mind therefore is this, not that we should put any religion in worshipping of them, or praying unto them; but that we should honour them by following their virtuous and godly life. For as he witnesseth in another place, "The martyrs, and holy men in times past, were wont after their death to be remembered and named of the priest at divine service; but never to be invocated or called upon." And why so? "Because the priest (saith he) is God's priest, and not theirs: whereby he is bound to call upon God, and not upon them."

Thus you see, that the authority both of the Scripture, and also of Augustine, doth not permit that we should pray unto them. Oh that all men would studiously read and search the Scriptures! then should they not be drowned in ignorance, but should easily perceive the truth, as well of this point of doctrine, as of all the rest (John v. 39). For there doth the Holy Ghost plainly teach us, that Christ is our only Mediator and Intercessor with God, and that we must seek and run to no other. *If any man sinneth, saith St. John, we have an advocate with the Father, Jesus Christ the Righteous; and he is the propitiation for our sins* (1 John ii. 1, 2). St. Paul also saith, *There is one God, and one Mediator between God and man, even the man Jesus Christ* (1 Tim. ii. 5).

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Whereunto agreeth the testimony of our Saviour himself, witnessing that *no man cometh to the Father, but only by him, who is the way, the truth, the life, yea, and the only door* whereby we must enter into the kingdom of heaven, because God is pleased in no other but in him (John xiv. 6; x. 9; Matt. xvii. 5). For which cause also he crieth, and calleth unto us, that we should come unto him, saying, *Come unto me, all ye that labour and be heavy laden, and I shall refresh you* (Matt. xi. 28). Would Christ have us so necessarily come unto him? and shall we most unthankfully leave him, and run unto other? This is even that which God so greatly complaineth of by his prophet Jeremiah, saying, *My people have committed two great offences; they have forsaken me the fountain of the waters of life, and have digged to themselves broken pits, that can hold no water* [Jer. ii. 13]. Is not that man, think you, unwise that will run for water to a little brook, when he may as well go to the head spring? Even so may his wisdom be justly suspected, that will flee unto saints in time of necessity, when he may boldly and without fear declare his grief, and direct his prayer unto the Lord himself.

If God were strange, or dangerous to be talked withal, then might we justly draw back, and seek to some other. *But the Lord is nigh unto all them that call upon him in faith and truth*; and the prayer of the humble and meek hath always pleased him (Psal. cxlv. 18; Judith ix). What if we be sinners, shall we not therefore pray unto God? or shall we despair to obtain any thing at his hands? Why did Christ then teach us to ask forgiveness of our sins, saying, *And forgive us our trespasses, as we forgive them that trespass against us* [Matt. vi. 12]? Shall we think that the saints are more merciful in hearing sinners, than God? David saith, that *The Lord is full of compassion and mercy, slow to anger, and of great kindness* (Psal. ciii. 8). St. Paul saith, that *he is rich in mercy toward all them that call upon him* (Ephes. ii. 4; [Rom. x. 12]). And he himself by the mouth of his prophet Isaiah saith, *For a little while have I forsaken thee, but with great compassion will I gather thee: for a moment in mine anger I have hid my face from thee, but with everlasting mercy have I had compassion upon thee* (Isa. liv. 7, 8). Therefore the sins of any man ought not to

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withhold him from praying unto the Lord his God. But if he be truly penitent and stedfast in faith, let him assure himself that the Lord will be merciful unto him, and hear his prayers.

O but I dare not (will some man say) trouble God at all times with my prayers: we see that in kings' houses, and courts of princes, men cannot be admitted, unless they first use the help and mean of some special nobleman, to come unto the speech of the king, and to obtain the thing that they would have. To this reason doth St. Ambrose answer very well, writing upon the first chapter to the Romans. "Therefore (saith he) we use to go unto the king by officers and noblemen, because the king is a mortal man, and knoweth not to whom he may commit the government of the commonwealth. But to have God our friend, from whom nothing is hid, we need not any helper, that should further us with his good word, but only a devout and godly mind." And if it be so, that we need one to entreat for us, why may we not content ourselves with that one Mediator, which is at the right hand of God the Father, and there *liveth for ever to make intercession for us* (Heb. vii. 25)? As the blood of Christ did redeem us on the cross, and cleanse us from our sins; even so it is now able to save all them that come unto God by it. For Christ, sitting in heaven, hath an everlasting priesthood, and always prayeth to his Father for them that be penitent, obtaining by virtue of his wounds, which are evermore in the sight of God, not only perfect remission of our sins, but also all other necessities that we lack in this world; so that this only Mediator is sufficient in heaven, and needeth no others to help him.

Why then do we pray one for another in this life? some man perchance will here demand. Forsooth we are willed so to do, by the express commandment both of Christ and his disciples; to declare therein, as well the faith that we have in Christ towards God, as also the mutual charity that we bear one towards another, in that we pity our brother's case, and make our humble petition to God for him (Matt. v. 44; James v. 15, 16; Coloss. iv. 3; 1 Tim. ii. 1). But that we should pray unto saints, neither have we any commandment in all the Scripture, nor yet example which we may safely follow. So that, being done without authority of God's word, it lacketh the ground of faith, and

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therefore cannot be acceptable before God (Heb. xi. 6). *For whatsoever is not of faith is sin* (Rom. xiv. 23). And the apostle saith, that *faith cometh by hearing, and hearing by the word of God* (Rom. x. 17).

Yet thou wilt object further, that the saints in heaven do pray for us, and that their prayer proceedeth of an earnest charity, that they have towards their brethren on earth. Whereto it may be well answered, first, that no man knoweth whether they do pray for us, or no. And if any will go about to prove it by the nature of charity, concluding, that because they did pray for men on earth, therefore they do much more the same now in heaven; then may it be said by the same reason, that as oft as we do weep on earth, they do also weep in heaven, because while they lived in this world, it is most certain and sure they did so. And for that place which is written in the Apocalypse [viii. 3], namely that the angel did offer up the prayers of the saints upon the golden altar, it is properly meant, and ought properly to be understood, of those saints that are yet living on earth, and not of them that are dead; otherwise what need were it that the angel should offer up their prayers, being now in heaven before the face of Almighty God? But admit the saints do pray for us, yet do we not know how, whether specially for them which call upon them, or else generally for all men, wishing well to every man alike. If they pray specially for them which call upon them, then it is like they hear our prayers, and also know our heart's desire. Which thing to be false, it is already proved, both by the Scriptures, and also by the authority of Augustine.

Let us not therefore put our trust or confidence in the saints or martyrs that be dead. Let us not call upon them, nor desire help at their hands: but let us always lift up our hearts to God, in the name of his dear Son Christ, for whose sake as God hath promised to hear our prayer, so he will truly perform it. Invocation is a thing proper unto God, which if we attribute unto the saints, it soundeth to their reproach, neither can they well bear it at our hands. When Paul had healed a certain lame man, which was impotent in his feet, at Lystra, the people would have done sacrifice to him and Barnabas; who rending their clothes refused it, and exhorted them to worship the true God (Acts xiv. 8—18). Likewise in the

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Revelation, when St. John *fell before the angel's feet to worship him*, the angel would not permit him to do it, but commanded him that he should *worship God* (Rev. xix. 10; [xxii. 8, 9]). Which examples declare unto us, that the saints and angels in heaven will not have us to do any honour unto them, that is due and proper unto God. He only is our Father, he only is omnipotent, he only knoweth and understandeth all things, he only can help us at all times, and in all places; He suffereth the sun to shine upon the good and the bad, he feedeth the young ravens that cry unto him, he saveth both man and beast, he will not that any one hair of our head shall perish; but is always ready to help and preserve all them that put their trust in him, according as he hath promised, saying, *Before they call, I will answer, and whilst they speak, I will hear* (Isa. lxv. 24). Let us not therefore any thing mistrust his goodness, let us not fear to come before the throne of his mercy, let us not seek the aid and help of saints, but let us come boldly ourselves, nothing doubting but God for Christ's sake, in whom he is well pleased, will hear us without a spokesman, and accomplish our desire in all such things as shall be agreeable to his most holy will. So saith Chrysostom, an ancient doctor of the church; and so must we stedfastly believe, not because he saith it, but much more because it is the doctrine of our Saviour Christ himself, who hath promised [John xvi. 23] that if we pray to the Father in his name, we shall certainly be heard, both to the relief of our necessities, and also to the salvation of our souls, which he hath purchased unto us, not with gold or silver, but with his precious blood shed once for all upon the cross.

To him therefore, with the Father and the Holy Ghost, three persons and one God, be all honour, praise, and glory, for ever and ever. *Amen.*

THE THIRD PART OF THE HOMILY CONCERNING PRAYER.

Ye were taught in the other part of this sermon, unto whom ye ought to direct your prayers in time of need and necessity, that is to wit, not unto angels or saints, but unto the eternal and ever-living God; who, because he is mer-

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ciful, is always ready to hear us, when we call upon him in true and perfect faith. And because he is omnipotent, he can easily perform and bring to pass the thing that we request to have at his hands. To doubt of his power, it were a plain point of infidelity, and clean against the doctrine of the Holy Ghost, which teacheth that he is all in all. And as touching his good will in this behalf, we have express testimonies in Scripture, how that he will help us, and also deliver us, if we call upon him in time of trouble (Psalm l. 15). So that in both these respects, we ought rather to call upon him than upon any other. Neither ought any man therefore to doubt to come boldly unto God, because he is a sinner. *For the Lord* (as the prophet David saith) *is gracious and merciful; yea, his mercy and goodness endureth for ever* (Psalm cvii. 1). He that sent his own Son into the world to save sinners (1 Tim. i. 15), will he not also hear sinners, if with a true penitent heart and a stedfast faith they pray unto him? Yes, *if we acknowledge our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness* (1 John i. 9), as we are plainly taught by the examples of David, Peter, Mary Magdalene, the publican, and divers other. And whereas we must needs use the help of some mediator and intercessor, let us content ourselves with him that is the true and only Mediator of the New Testament, namely the Lord and Saviour Jesus Christ. For as St. John saith, *If any man sin, we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins* (1 John ii. 1, 2). And St. Paul in his first epistle to Timothy (ii. 5, 6) saith, *There is one God, and one Mediator between God and man, even the man Jesus Christ, who gave himself a ransom for all men, to be a testimony in due time.*

Now after this doctrine established, you shall be instructed for what kind of things, and what kind of persons, ye ought to make your prayers unto God. It greatly behoveth all men, when they pray, to consider well and diligently with themselves what they ask, and require at God's hands, lest if they desire that thing which they ought not, their petitions be made void, and of none effect. There came on a time unto Agesilaus the king, a certain importunate suitor, who requested him in a
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matter earnestly, saying, 'Sir, and it please your grace, you did once promise me.' 'Truth,' quoth the king, 'if it be just that thou requirest, then I promised thee; otherwise I did only speak it, and not promise it.' The man would not be so answered at the king's hand; but still urging him more and more, said, 'It becometh a king to perform the least word he hath spoken, yea, if he should only beck with his head.' 'No more,' saith the king, 'than it behoveth one, that cometh to a king, to speak and ask those things which are rightful and honest.' Thus the king cast off this unreasonable and importunate suitor.

Now if so great consideration be to be had, when we kneel before an earthly king, how much more ought to be had, when we kneel before the heavenly King, who is only delighted with justice and equity, neither will admit any vain, foolish, or unjust petition! Therefore it shall be good and profitable, thoroughly to consider and determine with ourselves, what things we may lawfully ask of God, without fear of repulse, and also what kind of persons we are bound to commend unto God in our daily prayers.

Two things are chiefly to be respected in every good and godly man's prayer: his own necessity, and the glory of Almighty God. Necessity belongeth either outwardly to the body, or else inwardly to the soul. Which part of man, because it is much more precious and excellent than the other, therefore we ought first of all to crave such things as properly belong to the salvation thereof; as the gift of repentance, the gift of faith, the gift of charity and good works, remission and forgiveness of sins, patience in adversity, lowliness in prosperity, and such other like fruits of the Spirit, as hope, love, joy, peace, long-suffering, gentleness, goodness, meekness, and temperance (Gal. v. 22, 23); which things God requireth of all them that profess themselves to be his children, saying unto them in this wise, *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven* (Matt. v. 16). And in another place also he saith, *Seek first the kingdom of God, and his righteousness, and then all other things shall be given unto you* (Matt. vi. 33). Wherein he putteth us in mind, that our chief and greatest care ought to be for those

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things which pertain to the health and safeguard of the soul, because *we have here*, as the apostle saith, *no continuing city, but do seek after another in the world to come* (Heb. xiii. 14).

Now when we have sufficiently prayed for things belonging to the soul, then may we lawfully and with safe conscience, pray also for our bodily necessities, as meat, drink, clothing, health of body, deliverance out of prison, good luck in our daily affairs, and so forth, according as we shall have need. Whereof, what better example can we desire to have, than of Christ himself, who taught his disciples, and all other Christian men, first to pray for heavenly things, and afterward for earthly things; as is to be seen in that prayer which he left unto his church, commonly called the Lord's prayer (Matt. vi. 9—13; Luke xi. 2—4)? In the third book of Kings, and third chapter, it is written, that *God appeared by night in a dream unto Solomon the king, saying, Ask of me whatsoever thou wilt, and I will give it thee* [1 Kings iii. 5—13]. Solomon made his humble prayer, and asked a wise and prudent heart, that might judge and understand what were good, and what were ill, what were godly, and what were ungodly, what were righteous, and what were unrighteous in the sight of the Lord. *It pleased God wondrously that he asked this thing. And God said unto him, Because thou hast requested this word, and hast not desired many days and long years upon the earth, neither abundance of riches and goods, nor yet the life of thine enemies which hate thee, but hast desired wisdom to sit in judgment; Behold, I have done unto thee, according to thy words; I have given thee a wise heart, full of knowledge and understanding, so that there was never any like thee before time, neither shall be in time to come. Moreover, I have besides this given thee that which thou hast not required, namely worldly wealth and riches, princely honour and glory, so that thou shalt therein also pass all kings that ever were* [2 Chron. i. 11, 12]. Note in this example, how Solomon, being put to his choice to ask of God whatsoever he would, requested not vain and transitory things, but the high and heavenly treasures of wisdom; and that, in so doing, he obtaineth, as it were in recompence, both riches and honour. Wherein is given us to understand, that, in our daily prayers, we should

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chiefly and principally ask those things which concern the kingdom of God, and the salvation of our own souls, nothing doubting but all other things shall (according to the promise of Christ) be given unto us.

But here we must take heed that we forget not that other end, whereof mention was made before, namely, the glory of God. Which unless we mind, and set before our eyes in making our prayers, we may not look to be heard, or to receive any thing of the Lord. In the twentieth chapter of Matthew [v. 21], the mother of the two sons of Zebedee came unto Jesus, worshipping him, and saying, *Grant that my two sons may sit in thy kingdom, the one on thy right hand, and the other at thy left hand.* In this petition she did not respect the glory of God, but plainly declared the ambition and vain-glory of her own mind; for which cause she was also most worthily repelled and rebuked at the Lord's hand. In like manner we read in the Acts, of one Simon Magus, a sorcerer, *how that he, perceiving that through laying on of the apostles' hands the Holy Ghost was given, offered them money, saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost.* In making this request, he sought not the honour and glory of God, but his own private gain and lucre, thinking to get great store of money by this feat; and therefore it was justly said unto him, *Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money* (Acts viii. 18—20). By these and such other examples we are taught, whensoever we make our prayers unto God, chiefly to respect the honour and glory of his name. Whereof we have this general precept in the apostle Paul, *Whether ye eat or drink, or whatsoever ye do, look that ye do it to the glory of God* (1 Cor. x. 31; Coloss. iii. 17). Which thing we shall best of all do, if we follow the example of our Saviour Christ, who, praying that the bitter cup of death might pass from him, would not therein have his own will fulfilled, but referred the whole matter to the good will and pleasure of his Father (Matt. xxvi. 39; Luke xxii. 42; [Mark xiv. 36]).

And hitherto concerning those things, that we may lawfully and boldly ask of God.

Now it followeth, that we declare what kind of persons we are bound in conscience to pray for. St. Paul, writing

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to Timothy, exhorteth him to make prayers and supplications for all men, exempting none, of what degree or state soever they be. In which place he maketh mention by name of kings and rulers which are in authority, putting us thereby to knowledge, how greatly it concerneth the profit of the commonwealth, to pray diligently for the higher powers (1 Tim. ii. 1, 2). Neither is it without good cause, that he doth so often in all his epistles crave the prayers of God's people for himself (Coloss. iv. 3; Rom. xv. 30; 2 Thess. iii. 1; Ephes. vi. 18, 19; [1 Thess. v. 25; 2 Cor. i. 11]). For in so doing, he declareth to the world, how expedient and needful it is, daily to call upon God for the ministers of his holy word and sacraments, that they may have the door of utterance opened unto them, that they may truly understand the Scriptures, that they may effectually preach the same unto the people, and bring forth the true fruits thereof, to the example of all other. After this sort did the congregation continually pray for Peter at Jerusalem (Acts xii. 5), and for Paul among the Gentiles, to the great increase and furtherance of Christ's gospel. And if we, following their good example herein, will study to do the like, doubtless it cannot be expressed how greatly we shall both help ourselves, and also please God.

To discourse and run through all degrees of persons, it were too long. Therefore ye shall briefly take this one conclusion for all: whomsoever we are bound by express commandment to love, for those also are we bound in conscience to pray. But we are bound by express commandment to love all men as ourselves: therefore we are also bound to pray for all men, even as well as if it were for ourselves, notwithstanding we know them to be our extreme and deadly enemies. For so doth our Saviour Christ plainly teach us in his holy gospel, saying, *Love your enemies, bless them that curse you, do good to them that hate you, pray for them that persecute you; that ye may be the children of your Father which is in heaven* (Matt. v. 44, 45; [Luke vi. 27, 28]). And as he taught his disciples, so did he practise himself in his life-time, praying for his enemies upon the cross, and desiring his Father to forgive them, because they knew not what they did (Luke xxiii. 34). As did also that holy and blessed martyr Stephen, when he was cruelly stoned to death of

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the stubborn and stiff-necked Jews : to the example of all them that will truly and unfeignedly follow their Lord and Master Christ in this miserable and mortal life (Acts vii. 60).

Now to entreat of that question, whether we ought to pray for them that are departed out of this world, or no. Wherein, if we will cleave only unto the word of God, then must we needs grant, that we have no commandment so to do. For the Scripture doth acknowledge but two places after this life: the one proper to the elect and blessed of God, the other to the reprobate and damned souls; as may be well gathered by the parable of Lazarus and the rich man (Luke xvi. 19—26); which place St. Augustine expounding saith in this wise, “That which Abraham speaketh unto the rich man in Luke’s gospel, namely that the just cannot go into those places where the wicked are tormented; what other things doth it signify, but only this, that the just, by reason of God’s judgment, which may not be revoked, can shew no deed of mercy in helping them which after this life are cast into prison, until they pay the uttermost farthing?” These words, as they confound the opinion of helping the dead by prayer, so they do clean confute and take away the vain error of purgatory, which is grounded upon this saying of the gospel, *Thou shalt not depart thence, until thou hast paid the uttermost farthing* [Matt. v. 26]. Now doth St. Augustine say, that those men which are cast into prison after this life, on that condition, may in no wise be holpen, though we would help them never so much. And why? Because the sentence of God is unchangeable, and cannot be revoked again. Therefore let us not deceive ourselves, thinking that either we may help other, or other may help us by their good and charitable prayers in time to come. For, as the Preacher saith, *When the tree falleth, whether it be toward the south or toward the north, in what place soever the tree falleth, there it lieth* (Eccles. xi. 3); meaning thereby, that every mortal man dieth either in the state of salvation or damnation, according as the words of the evangelist John do also plainly import, saying, *He that believeth on the Son of God hath eternal life; but he that believeth not on the Son shall never see life, but the wrath of God abideth upon him* (John iii. 36). Where is then the third place, which they call purgatory? Or where

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shall our prayers help and profit the dead? St. Augustine doth only acknowledge "two places" after this life, heaven and hell. As for the third place, he doth plainly deny that there is any such to be found in all Scripture. Chrysostom likewise is of this mind, that "unless we wash away our sins in this present world, we shall find no comfort afterward." And St. Cyprian saith, that, after death, "repentance and sorrow of pain shall be without fruit; weeping also shall also be in vain, and prayer shall be to no purpose." Therefore he counsellet all men to make provision for themselves while they may, because, "when they are once departed out of this life, there is no place for repentance, nor yet for satisfaction."

Let these and such other places be sufficient to take away the gross error of purgatory out of our heads; neither let us dream any more, that the souls of the dead are any thing at all holpen by our prayers; but as the Scripture teacheth us, let us think that the soul of man, passing out of the body, goeth straightways either to heaven, or else to hell, whereof the one needeth no prayer, and the other is without redemption. The only purgatory, wherein we must trust to be saved, is the death and blood of Christ; which we apprehend with a true and stedfast faith, it purgeth and cleanseth us from all our sins, even as well as if he were now hanging upon the cross. *The blood of Christ, saith St. John, hath cleansed us from all sin* (1 John i. 7). *The blood of Christ, saith St. Paul, hath purged our consciences from dead works, to serve the living God* (Heb. ix. 14). Also in another place he saith, *We be sanctified and made holy by the offering up of the body of Jesus Christ, done once for all.* Yea he addeth more, saying, *With the one oblation of his blessed body and precious blood, he hath made perfect for ever and ever all them that are sanctified* (Heb. x. 10, 14). This then is that purgatory, wherein all Christian men put their whole trust and confidence, nothing doubting, but if they truly repent them of their sins, and die in perfect faith, that then they shall forthwith pass from death to life. If this kind of purgation will not serve them, let them never hope to be released by other men's prayers, though they should continue therein unto the world's end. He that cannot be saved by faith in Christ's blood, how shall he look to be delivered by man's intercessions? Hath God

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more respect to man on earth, than he hath to Christ in heaven? *If any man sin, saith St. John, we have an Advocate with the Father, even Jesus Christ the righteous, and he is the propitiation for our sins* (1 John ii. 1, 2). But we must take heed that we call upon this Advocate while we have space given us in this life, lest when we are once dead, there be no hope of salvation left unto us. For as every man sleepeth with his own cause, so every man shall rise again with his own cause. And look in what state he dieth, in the same state he shall be also judged, whether it be to salvation or damnation. Let us not therefore dream either of purgatory, or of prayer for the souls of them that be dead: but let us earnestly and diligently pray for them which are expressly commanded in Holy Scripture, namely, for kings and rulers, for ministers of God's holy word and sacraments, for the saints of this world, otherwise called the faithful: to be short, for all men living, be they never so great enemies to God and his people, as Jews, Turks, pagans, infidels, heretics, &c. Then shall we truly fulfil the commandment of God in that behalf, and plainly declare ourselves to be *the true children of our heavenly Father, who suffereth the sun to shine upon the good and the bad, and the rain to fall upon the just and the unjust* [Matt. v. 45]. For which, and all other benefits most abundantly bestowed upon mankind from the beginning, let us give him hearty thanks, as we are most bound, and praise his name for ever and ever. *Amen.*

AN HOMILY OR SERMON CONCERNING THE NATIVITY AND BIRTH OF OUR SAVIOUR JESUS CHRIST.

AMONG all the creatures that God made in the beginning of the world most excellent and wonderful in their kind, there was none, as the Scripture beareth witness, to be compared almost in any point unto man, who as well in body as in soul exceedeth all other, no less than the sun in brightness and light exceedeth every small and little star in the firmament. He was made according to the image and similitude of God, he was endued with all kind of heavenly gifts, he had no spot of uncleanness in him, he was sound and perfect in all parts, both outwardly and inwardly, his reason was uncorrupt, his understanding was pure and good, his will was obedient and godly, he was made altogether like unto God, in righteousness, in holiness, in wisdom, in truth; to be short, in all kind of perfection.

When he was thus created and made, Almighty God, in token of his great love towards him, chose out a special place of the earth for him, namely paradise, where he lived in all tranquillity and pleasure, having great abundance of worldly goods, and lacking nothing that he might justly require, or desire to have. For, as it is said, *God made him lord and ruler over all the works of his hands, that he should have under his feet all sheep and oxen, all beasts of the field, all fowls of the air, all fishes of the sea,* and use them always at his own pleasure, according as he should have need (Psalm viii. 6—8). Was not this a mirror of perfection? Was not this a full, perfect, and blessed estate? Could any thing else be well added hereunto, or greater felicity desired in this world? But as the common nature of all men is, in time of prosperity and wealth, to forget not only themselves, but also God; even so did this first man Adam, who having but one commandment at God's hand, namely, that he should not eat of the fruit of knowledge of good and ill, did notwithstanding, most unmindfully, or rather most wilfully break

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it, in forgetting the strait charge of his Maker, and giving ear to the crafty suggestion of that wicked serpent the devil. Whereby it came to pass, that as before he was blessed, so now he was accursed; as before he was loved, so now he was abhorred; as before he was most beautiful and precious, so now he was most vile and wretched in the sight of his Lord and Maker. Instead of the image of God, he was now become the image of the devil: instead of the citizen of heaven, he was become the bond-slave of hell, having in himself no one part of his former purity and cleanness, but being altogether spotted and defiled; insomuch that now he seemed to be nothing else but a lump of sin, and therefore by the just judgment of God was condemned to everlasting death. This so great and miserable a plague, if it had only rested on Adam, who first offended, it had been so much the easier, and might the better have been borne. But it fell not only on him, but also on his posterity and children for ever, so that the whole brood of Adam's flesh should sustain the self-same fall and punishment, which their forefather by his offence most justly had deserved. St. Paul in the fifth chapter to the Romans [vv. 18, 19], saith, *By the offence of only Adam, the fault came upon all men to condemnation, and by one man's disobedience many were made sinners.* By which words we are taught, that as in Adam all men universally sinned, so in Adam all men universally received the reward of sin; that is to say, became mortal, and subject unto death, having in themselves nothing but everlasting damnation both of body and soul. They became (as David saith) *corrupt and abominable, they went all out of the way, there was none that did good, no not one* [Ps. xiv. 1, 3].

O what a miserable and woeful state was this, that the sin of one man should destroy and condemn all men, that nothing in all the world might be looked for, but only pangs of death, and pains of hell! Had it been any marvel if mankind had been utterly driven to desperation, being thus fallen from life to death, from salvation to destruction, from heaven to hell? But behold the great goodness and tender mercy of God in his behalf: albeit man's wickedness and sinful behaviour was such, that it deserved not in any part to be forgiven; yet to the intent he might not be clean destitute of all hope and comfort in

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time to come, he ordained a new covenant, and made a sure promise thereof, namely, that he would send a *Messias* or *Mediator* into the world, which should make intercession, and put himself as a stay between both parties, to pacify the wrath and indignation conceived against sin, and to deliver man out of the miserable curse and cursed misery, whereinto he was fallen headlong, by disobeying the will and commandment of his only Lord and Maker. This covenant and promise was first made unto Adam himself immediately after his fall, as we read in the third of Genesis [v. 15], where God said to the serpent on this wise, *I will put enmity between thee and the woman, between thy seed and her Seed. He shall break thine head, and thou shalt bruise his heel.*

Afterward the self-same covenant was also more amply and plainly renewed unto Abraham, where God promised him, that *in his Seed all nations and families of the earth should be blessed* (Gen. xii. 3; [xxii. 18]). Again, it was continued and confirmed unto Isaac in the same form of words as it was before unto his father (Gen. xxvi. 4). And to the intent that mankind might not despair, but always live in hope, Almighty God never ceased to publish, repeat, confirm, and continue the same, by divers and sundry testimonies of his prophets; who, for the better persuasion of the thing, prophesied the time, the place, the manner, and circumstance of his birth, the affliction of his life, the kind of his death, the glory of his resurrection, the receiving of his kingdom, the deliverance of his people, with all other circumstances belonging thereunto. Isaiah prophesied, *that he should be born of a virgin and called Emanuel* [Is. vii. 14]. Micah prophesied, *that he should be born in Bethlehem, a place of Jewry* [Mic. v. 2]. Ezekiel prophesied, *that he should come of the stock and lineage of David* [Ezek. xxxiv. 23, 24]. Daniel prophesied, *that all nations and languages should serve him* [Dan. vii. 14]. Zechariah prophesied, *that he should come in poverty, riding upon an ass* [Zech. ix. 9]. Malachi prophesied, *that he should send Elias before him*, which was John the Baptist [Mal. iii. 1; iv. 5; Matt. xi. 14; xvii. 10—13]. Zechariah prophesied, *that he should be sold for thirty pieces of silver, &c.* [Zech. xi. 12, 13]. And all this was done, that the promise and covenant of God, made unto Abraham and his posterity concerning

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the redemption of the world, might be credited and fully believed.

Now, as the apostle Paul saith, when the fulness of time was come, that is, the perfection and course of years appointed from the beginning, then God, according to his former covenant and promise, sent a Messias, otherwise called a Mediator, into the world ; not such a one as Moses was, not such a one as Joshua, Saul, or David was ; but such a one as should deliver mankind from the bitter curse of the law, and make perfect satisfaction by his death for the sins of all people ; namely, he sent his dear and only Son Jesus Christ, born, as the apostle saith, of a woman, and made under the law, that he might redeem them that were in bondage of the law, and make them the children of God by adoption [Gal. iv. 4, 5]. Was not this a wonderful great love towards us that were his professed and open enemies, towards us that were by nature the children of wrath, and fire-brands of hell-fire ? In this, saith St. John, appeared the great love of God, that he sent his only-begotten Son into the world to save us, when we were his extreme enemies. Herein is love, not that we loved him, but that he loved us, and sent his Son to be a reconciliation for our sins [1 John iv. 9, 10]. St. Paul also saith, Christ, when we were yet of no strength, died for us being ungodly. Doubtless a man will scarce die for a righteous man. Peradventure some one durst die for him of whom he hath received good. But God setteth out his love towards us, in that he sent Christ to die for us, when we were yet void of all goodness (Rom. v. 6—8). This and such other comparisons doth the apostle use, to amplify and set forth the tender mercy and great goodness of God, declared towards mankind, in sending down a Saviour from heaven, even Christ the Lord. Which one benefit among all other is so great and wonderful, that neither tongue can well express it, neither heart think it, much less give sufficient thanks to God for it.

But here is a great controversy between us and the Jews, whether the same Jesus, which was born of the virgin Mary, be the true Messias, and true Saviour of the world, so long promised and prophesied of before. They, as they are, and have been always, proud and stiff-necked, would never acknowledge him until this day, but have looked and waited for another to come. They have

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this fond imagination in their heads, that the Messias shall come, not as Christ did, like a poor pilgrim and meek soul riding upon an ass; but like a valiant and mighty king, in great royalty and honour: not as Christ did, with a few fishermen, and men of small estimation in the world; but with a great army of strong men, with a great train of wise and noble men, as knights, lords, earls, dukes, princes, and so forth. Neither do they think that their Messias shall slanderously suffer death, as Christ did; but that he shall stoutly conquer and manfully subduc all his enemies, and finally obtain such a kingdom on earth, as never was seen from the beginning. While they feign unto themselves after this sort a Messias of their own brain, they deceive themselves, and account Christ as an abject and scorn of the world. Therefore *Christ crucified*, as St. Paul saith [1 Cor. i. 23], *is unto the Jews a stumbling-block, and to the Gentiles foolishness*, because they think it an absurd thing, and contrary to all reason, that a Redeemer and Saviour of the whole world should be handled after such a sort as he was; namely, scorned, reviled, scourged, condemned, and last of all cruelly hanged. This, I say, seemed in their eyes strange, and most absurd, and therefore neither they would at that time, neither will they as yet, acknowledge Christ to be their Messias and Saviour. But we, dearly beloved, that hope and look to be saved, must both stedfastly believe, and also boldly confess, that the same Jesus, which was born of the virgin Mary, was the true Messias and Mediator between God and man, promised and prophesied of so long before. For, as the apostle writeth, *With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation*. Again in the same place, *Whosoever believeth in him shall never be ashamed nor confounded* (Rom. x. 10, 11). Whereto agreeth also the testimony of St. John, written in the fourth chapter of his first general epistle [v. 15] on this wise, *Whosoever confesseth that Jesus is the Son of God, he dwelleth in God, and God in him*.

There is no doubt, but in this point all Christian men are fully and perfectly persuaded. Yet shall it not be a lost labour to instruct and furnish you with a few places concerning this matter, that ye may be able to stop the blasphemous mouths of all them that most Jewishly, or rather devilishly, shall at any time go about to teach or

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maintain the contrary. First, ye have the witness and testimony of the angel Gabriel, declared as well to Zacharias the high priest, as also to the blessed virgin [Luke i. 19; 26, *et seq.*]. Secondly, ye have the witness and testimony of John the Baptist, pointing unto Christ, and saying, *Behold the Lamb of God, that taketh away the sins of the world* [John i. 29]. Thirdly, ye have the witness and testimony of God the Father, who thundered from heaven, and said, *This is my dearly beloved Son, in whom I am well pleased; hear him* [Mark ix. 7]. Fourthly, ye have the witness and testimony of the Holy Ghost, which came down from heaven in manner of a dove, and lighted upon him in time of his baptism [Matt. iii. 16, 17]. To these might be added a great number more; namely, the witness and testimony of the wise men that came to Herod [Matt. ii. 1—11], the witness and testimony of Simeon and Anna [Luke ii. 30—34, 38], the witness and testimony of Andrew and Philip, Nathaniel and Peter [John i. 41, 45, 49; Matt. xvi. 16], Nicodemus and Martha [John iii. 2; xi. 27], with divers other: but it were too long to repeat all, and a few places are sufficient in so plain a matter, specially among them that are already persuaded. Therefore if the privy imps of Antichrist, and crafty instruments of the devil, shall attempt or go about to withdraw you from this true Messias, and persuade you to look for another that is not yet come; let them not in any case seduce you, but confirm yourselves with these and such other testimonies of Holy Scripture, which are so sure and certain, that all the devils in hell shall never be able to withstand them. For as truly as God liveth, so truly was Jesus Christ the true Messias and Saviour of the world, even the same Jesus, which, as this day, was born of the virgin Mary, without all help of man, only by the power and operation of the Holy Ghost.

Concerning whose nature and substance, because divers and sundry heresies are risen in these our days, through the motion and suggestion of Satan; therefore it shall be needful and profitable for your instruction, to speak a word or two also of this part.

We are evidently taught in the Scripture, that our Lord and Saviour Christ consisteth of two several natures; of his manhood, being thereby perfect man, and of his Godhead, being thereby perfect God. It is written, *The Word,*

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that is to say, the second person in Trinity, became flesh (John i. 14). *God sending his own Son in the similitude of sinful flesh, fulfilled those things which the law could not* (Rom. viii. 3). *Christ being in form of God, took on him the form of a servant, and was made like unto man, being found in shape as a man* (Phil. ii. 6—8). *God was shewed in flesh, justified in spirit, seen of angels, preached to the Gentiles, believed on in the world, and received up in glory* (1 Tim. iii. 16). Also in another place, *There is one God, and one Mediator between God and man, even the man Jesus Christ* [1 Tim. ii. 5]. These be plain places for the proof and declaration of both natures, united and knit together in one Christ.

Let us diligently consider and weigh the works that he did whilst he lived on earth, and we shall thereby also perceive the self-same thing to be most true. In that he did hunger and thirst, eat and drink, sleep and wake; in that he preached his gospel to the people; in that he wept and sorrowed for Jerusalem; in that he paid tribute for himself and Peter; in that he died and suffered death; what other thing did he else declare, but only this, that he was perfect man as we are? For which cause he is called in Holy Scripture sometime the Son of David, sometime the Son of Man, sometime the Son of Mary, sometime the Son of Joseph, and so forth. Now in that he forgave sins, in that he wrought miracles, in that he did cast out devils, in that he healed men with his only word, in that he knew the thoughts of men's hearts, in that he had the seas at his commandment, in that he walked on the water, in that he rose from death to life, in that he ascended into heaven, and so forth; what other thing did he shew therein, but only that he was perfect God, coequal with the Father as touching his Deity? Therefore he saith, *The Father and I are all one*, which is to be understood of his Godhead [John x. 30]. For as touching his manhood he saith, *The Father is greater than I am* [John xiv. 28].

Where are now those Marcionites, that deny Christ to have been born in the flesh, or to have been perfect man? Where are now those Arians, which deny Christ to have been perfect God, of equal substance with the Father? If there be any such, we may easily reprove them with these testimonies of God's word, and such other. Whereunto I am most sure they shall never be able to answer.

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For the necessity of our salvation did require such a Mediator and Saviour, as under one person should be a partaker of both natures : it was requisite he should be man, it was also requisite he should be God. For as the transgression came by man, so was it meet the satisfaction should be made by man [Rom. v. 19; 1 Cor. xv. 21]. And because *death*, according to St. Paul [Rom. vi. 23], *is the just stipend and reward of sin*, therefore to appease the wrath of God, and to satisfy his justice, it was expedient that our Mediator should be such a one, as might take upon him the sins of mankind and sustain the due punishment thereof, namely death. Moreover, he came in flesh, and in the self-same flesh ascended into heaven, to declare and testify unto us, that all faithful people which stedfastly believe in him shall likewise come unto the same mansion-place, whereunto he, being our chief Captain, is gone before. Last of all, he became man, that we thereby might receive the greater comfort, as well in our prayers, as also in our adversity, considering with ourselves, that we have a Mediator that is true man as we are, who also is *touched with our infirmities, and was tempted even in like sort as we are* [Heb. iv. 15]. For these and sundry other causes, it was most needful he should come, as he did, in the flesh.

But because no creature, in that he is only a creature, hath or may have power to destroy death, and give life; to overcome hell, and purchase heaven; to remit sins, and give righteousness; therefore it was needful that our Messias, whose proper duty and office that was, should be not only full and perfect man, but also full and perfect God; to the intent he might more fully and perfectly make satisfaction for mankind. God saith, *This is my well-beloved Son, in whom I am well pleased* (Matt. iii. 17). By which place we learn, that Christ appeased and quenched the wrath of his Father, not in that he was only the Son of man; but much more in that he was the Son of God.

Thus ye have heard declared out of the Scriptures, that Jesus Christ was the true Messias and Saviour of the world, that he was by nature and substance perfect God and perfect man, and for what causes it was expedient it should be so. Now that we may be the more mindful and thankful unto God in this behalf, let us briefly consider,

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and call to mind, the manifold and great benefits that we have received by the nativity and birth of this our Messias and Saviour.

Before Christ's coming into the world, all men universally in Adam were nothing else but a wicked and crooked generation, rotten and corrupt trees, stony ground, full of brambles and briers, lost sheep, prodigal sons, naughty and unprofitable servants, unrighteous stewards, workers of iniquity, the brood of adders, blind guides, sitting in darkness and in the shadow of death; to be short, nothing else but children of perdition, and inheritors of hell fire. To this doth St. Paul bear witness in divers places of his epistles, and Christ also himself in sundry places of his gospel. But after he was once come down from heaven, and had taken our frail nature upon him, he made all them that would receive him truly, and believe his word, good trees, and good ground; fruitful and pleasant branches, children of light, citizens of heaven, sheep of his fold, members of his body, heirs of his kingdom, his true friends and brethren, sweet and lively bread, the elect and chosen people of God. For as St. Peter saith in his first epistle and second chapter, *He bare our sins in his body upon the cross; he healed us, and made us whole by his stripes: and whereas before we were sheep going astray, he by his coming brought us home again to the true Shepherd and Bishop of our souls, making us a chosen generation, a royal priesthood, an holy nation, a peculiar people of God, in that he died for our offences, and rose again for our justification* [1 Pet. ii. 9, 24, 25; Rom. iv. 25]. St. Paul to [Titus], the third chapter [vv. 3—7], *We were, saith he, in times past, unwise, disobedient, deceived, serving divers lusts and pleasures, living in hatred, envy, maliciousness, and so forth. But after the loving kindness of God our Saviour appeared towards mankind, not according to the righteousness that we had done, but according to his great mercy, he saved us by the fountain of the new birth, and by the renewing of the Holy Ghost, which he poured upon us abundantly, through Jesus Christ our Saviour, that we, being once justified by his grace, should be heirs of eternal life, through hope and faith in his blood.*

In these and such other places is set out before our eyes, as it were in a glass, the abundant grace of God received in Christ Jesus, which is so much the more wonderful,

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because it came not of any desert of ours, but of his mere and tender mercy, even then when we were his extreme enemies. But, for the better understanding and consideration of this thing, let us behold the end of his coming, so shall we perceive what great commodity* and profit his nativity hath brought unto us miserable and sinful creatures. The end of his coming was, to *save and deliver his people* (Matt. i. 21), to *fulfil the law for us* (Matt. v. 17), to *bear witness unto the truth* (John xviii. 37), to *teach and preach* the words of his Father (Luke iv. 18, 19, 43), to *give light unto the world* (John viii. 12), to *call sinners to repentance* (Matt. ix. 13), to *refresh them that labour and be heavy laden* (Matt. xi. 28), to *cast out the prince of this world* (John xii. 31), to *reconcile us in the body of his flesh* (Coloss. i. 21, 22), to *dissolve the works of the devil*, (Heb. x. 12—14; [1 John. iii. 8]); last of all, to become a *propitiation for our sins, and not for ours only, but also for the sins of the whole world* (Rom. iii. 25; [1 John. ii. 2]).

These were the chief ends wherefore Christ became man, not for any profit that should come to himself thereby, but only for our sakes, that we might understand the will of God, be partakers of his heavenly light, be delivered out of the devil's claws, released from the burden of sin, justified through faith in his blood, and finally received up into everlasting glory, there to reign with him for ever. Was not this a great and singular love of Christ towards mankind, that, being the express and lively image of God, he would notwithstanding humble himself, and take upon him the form of a servant, and that only to save and redeem us? O how much are we bound to the goodness of God in this behalf! How many thanks and praises do we owe unto him for this our salvation, wrought by his dear and only Son Christ! who became a pilgrim on earth, to make us citizens in heaven; who became the Son of man, to make us the sons of God; who became obedient to the law, to deliver us from the curse of the law; who became poor, to make us rich; vile, to make us precious; subject to death, to make us live for ever. What greater love could we silly creatures desire or wish to have at God's hands?

Therefore dearly beloved, let us not forget this exceeding love of our Lord and Saviour, let us not shew ourselves

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unmindful or unthankful toward him ; but let us love him, fear him, obey him, and serve him. Let us confess him with our mouths, praise him with our tongues, believe on him with our hearts, and glorify him with our good works. Christ is the light, let us receive the light. Christ is the truth, let us believe the truth. Christ is the way, let us follow the way. And because he is our only master, our only teacher, our only Shepherd and chief Captain ; therefore let us become his servants, his scholars, his sheep, and his soldiers. As for sin, the flesh, the world, and the devil, whose servants and bond slaves we were before Christ's coming, let us utterly cast them off, and defy them, as the chief and only enemies of our soul. And seeing we are once delivered from their cruel tyranny by Christ, let us never fall into their hands again, lest we chance to be in a worse case than ever we were before.

Happy are they, saith the Scripture, that continue to the end [Matt. x. 22 ; xxiv. 13]. Be faithful, saith God, until death, and I will give thee a crown of life [Rev. ii. 10]. Again, he saith in another place, *He that putteth his hand unto the plough, and looketh back, is not meet for the kingdom of God [Luke ix. 62]. Therefore let us be strong, stedfast, and unmoveable, abounding always in the works of the Lord [1 Cor. xv. 58].* Let us receive Christ, not for a time, but for ever ; let us believe his word, not for a time, but for ever ; let us become his servants, not for a time, but for ever ; in consideration that he hath redeemed and saved us, not for a time, but for ever ; and will receive us into his heavenly kingdom, there to reign with him, not for a time, but for ever. To him therefore with the Father and the Holy Ghost, be all honour, praise, and glory, for ever and ever. *Amen.*

AN HOMILY FOR GOOD FRIDAY, CONCERNING THE DEATH AND PASSION OF OUR SAVIOUR JESUS CHRIST.

It should not become us, well-beloved in Christ, being that people which be redeemed from the devil, from sin and death, and from everlasting damnation, by Christ, to suffer this time to pass forth without any meditation and remembrance of that excellent work of our redemption, wrought as about this time, through the great mercy and charity of our Saviour Jesus Christ, for us wretched sinners, and his mortal enemies. For if a mortal man's deed, done to the behoof of the commonwealth, be had in remembrance of us, with thanks for the benefit and profit which we receive thereby; how much more readily should we have in memory this excellent act and benefit of Christ's death! whereby he hath purchased for us the undoubted pardon and forgiveness of our sins, whereby he made at one the Father of heaven with us, in such wise, that he taketh us now for his loving children, and for the true inheritors, with Christ his natural Son, of the kingdom of heaven. And verily so much more doth Christ's kindness appear unto us, in that it pleased him to deliver himself of all his goodly honour, which he was equally in with his Father in heaven, and to come down into this vale of misery, to be made mortal man, and to be in the state of a most low servant, serving us for our wealth and profit (Phil. ii. 6—8); us, I say, which were his sworn enemies, which had renounced his holy law and commandments, and followed the lusts and sinful pleasures of our corrupt nature. And yet, I say, did Christ put himself between God's deserved wrath and our sin, and rent that obligation, wherein we were in danger to God, and paid our debt (Col. ii. 14). Our debt was a great deal too great for us to have paid. And without payment, God the Father could never be at one with us. Neither was it possible to be loosed from this debt by our own ability. It pleased him therefore to be the payer thereof, and to discharge us quiet.

Who can now consider the grievous debt of sin, which could none otherwise be paid, but by the death of an innocent, and will not hate sin in his heart? If God hateth

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sin so much, that he would allow neither man nor angel for the redemption thereof, but only the death of his only and well-beloved Son, who will not stand in fear thereof? If we, my friends, consider this, that for our sins this most innocent Lamb was driven to death, we shall have much more cause to bewail ourselves that we were the cause of his death, than to cry out of the malice and cruelty of the Jews, which pursued him to his death. We did the deeds wherefore he was thus stricken and wounded; they were only the ministers of our wickedness. It is meet then we should step low down into our hearts, and bewail our own wretchedness and sinful living. Let us know for a certainty, that, if the most dearly beloved Son of God was thus punished and stricken for the sin which he had not done himself; how much more ought we sore to be stricken for our daily and manifold sins which we commit against God, if we earnestly repent us not, and be not sorry for them? No man can love sin, which God hateth so much, and be in his favour. No man can say that he loveth Christ truly, and have his great enemy (sin, I mean, the author of his death) familiar and in friendship with him. So much do we love God and Christ, as we hate sin.

We ought therefore to take great heed, that we be not favourers thereof, lest we be found enemies to God, and traitors to Christ. For not only they, which nailed Christ upon the cross, are his tormentors and crucifiers; but all they, saith St. Paul, *crucify again the Son of God*, as much as is in them, who do commit vice and sin, which brought him to his death (Heb. vi. 6). *If the wages of sin be death*, and death everlasting, surely it is no small danger to be in service thereof (Rom. vi. 23). *If we live after the flesh*, and after the sinful lusts thereof, St. Paul threateneth, yea, Almighty God in St. Paul threateneth, *that we shall surely die* (Rom. viii. 13). We can none otherwise live to God, but by dying to sin. *If Christ be in us, then is sin dead in us: and if the Spirit of God be in us, which raised Christ from death to life, so shall the same Spirit raise us to the resurrection of everlasting life* (Rom. viii. 10, 11). But if sin rule and reign in us, then is God, which is the fountain of all grace and virtue, departed from us; then hath the devil and his ungracious spirit rule and dominion in us. And surely if in such miserable state we die, we shall not rise to life but fall down to death

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and damnation, and that without end. For Christ hath not so redeemed us from sin, that we may safely return thereto again: but he hath redeemed us, that we should forsake the motions thereof, and live to righteousness. Yea, we be therefore washed in our baptism from the filthiness of sin, that we should live afterward in the pureness of life. In baptism we promised to renounce the devil and his suggestions, we promised to be (as obedient children) always following God's will and pleasure. Then if he be our Father indeed, let us give him his due honour. If we be his children, let us shew him our obedience, like as Christ openly declared his obedience to his Father, which, as St. Paul writeth, *was obedient even to the very death, the death of the cross* (Phil. ii. 8). And this he did for us all that believe in him. For himself he was not punished, for he was pure and undefiled of all manner of sin. *He was wounded*, saith Isaiah, *for our wickedness, and striped for our sins*: he suffered the penalty of them himself, to deliver us from danger: *He bare*, saith Isaiah, *all our sores and infirmities upon his own back* (Isa. liii. 4, 5). No pain did he refuse to suffer in his own body, that he might deliver us from pain everlasting. His pleasure it was thus to do for us; we deserved it not.

Wherefore the more we see ourselves bound unto him, the more he ought to be thanked of us, yea, and the more hope may we take, that we shall receive all other good things of his hand, in that we have received the gift of his only Son, through his liberality. *For if God*, saith St. Paul, *hath not spared his own Son from pain and punishment, but delivered him for us all unto the death; how should he not give us all other things with him* (Rom. viii. 32)? If we want any thing, either for body or soul, we may lawfully and boldly approach to God as to our merciful Father, to ask that we desire, and we shall obtain it. For such power is given to us, to be the children of God, so many as believe in Christ's name (John i. 12). *In his name whatsoever we ask, we shall have it granted us*. For so well pleased is the Father, Almighty God, with Christ his Son, that for his sake he favoureth us, and will deny us nothing (Matt. xxi. 22). So pleasant was this sacrifice and oblation of his Son's death, which he so obediently and innocently suffered, that he would take it

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for the only and full amends for all the sins of the world. And such favour did he purchase by his death, of his heavenly Father for us, that, for the merit thereof (if we be true Christians indeed, and not in word only) we be now fully in God's grace again, and clearly discharged from our sin.

No tongue surely is able to express the worthiness of this so precious a death. For in this standeth the continual pardon of our daily offences, in this resteth our justification, in this we be allowed, in this is purchased the everlasting health of all our souls. Yea, *there is none other thing that can be named under heaven to save our souls*, but this only work of Christ's precious offering of his body upon the altar of the cross (Acts iv. 12). Certes there ~~can~~ be no work of any mortal man, be he never so holy, that shall be coupled in merits with Christ's most holy act. For no doubt, all our thoughts and deeds were of no value, if they were not allowed in the merits of Christ's death. All our righteousness is far unperfect, if it be compared with Christ's righteousness. For in his acts and deeds there was no spot of sin, or of any unperfectness. And for this cause they were the more able to be

the true amends of our unrighteousness, where
Our deeds be full of imperfection. our acts and deeds be full of imperfection and infirmities, and therefore nothing worthy of themselves to stir God to any favour, much less to challenge that glory that is due to Christ's act and merit; *For not to us, saith David, not to us, but to thy name, give the glory, O Lord (Ps. cxv. 1.)*

Let us therefore, good friends, with all reverence glorify his name, let us magnify and praise him for ever. For he hath dealt with us according to his great mercy; by himself hath he purchased our redemption. He thought it not enough to spare himself, and to send his angel to do this deed; but he would do it himself, that he might do it the better, and make it the more perfect redemption (Heb. ii. 16). He was nothing moved with the intolerable pains that he suffered in the whole course of his long passion, to repent him thus to do good to his enemies: but he opened his heart for us, and bestowed himself wholly for the ransoming of us. Let us therefore now open our hearts again to him, and study in our lives to be thankful to such a Lord, and evermore to be mindful of so great a benefit; yea, let us take up our cross with

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Christ, and follow him. His passion is not only the ransom and whole amends for our sin, but it is also a most perfect example of all patience and sufferance. For if it behoved *Christ thus to suffer* (Acts xvii. 3), and to enter into the glory of his Father; how should it not become us to bear patiently our small crosses of adversity, and the troubles of this world? For surely, as saith St. Peter, *Christ therefore suffered, to leave us an example to follow his steps* (1 Pet. ii. 21). And *if we suffer with him, we shall be sure also to reign with him* in heaven (2 Tim. ii. 12). Not that the sufferance of this transitory life should be worthy of that glory to come (Rom. viii. 18); but gladly should we be contented to suffer, to be like Christ in our life, that so by our works we may glorify our Father which is in heaven (Matt. v. 16). And as it is painful and grievous to bear the cross of Christ in the griefs and displeasures of this life; so it bringeth forth the joyful fruit of hope in all them that be exercised therewith (Heb. xii. 11). Let us not so much behold the pain, as the reward that shall follow that labour (James i. 12). Nay, let us rather endeavour ourselves in our sufferance to endure innocently and guiltless, as our Saviour Christ did. For if we suffer for our deservings, then hath not patience his perfect work in us; but if undeservedly we suffer loss of goods and life, if we suffer to be evil spoken of for the love of Christ, this is ^{The patience of Christ.} thankful before God; for so did Christ suffer. *He never did sin, neither was any guile found in his mouth. Yea, when he was reviled with taunts, he reviled not again; when he was wrongfully dealt with, he threatened not again, nor revenged his quarrel, but delivered his cause to him that judgeth rightly* (1 Pet. ii. 20, 22, 23). Perfect ^{Perfect pa-} patience careth not what nor how much it ^{tience.} suffereth, nor of whom it suffereth, whether of friend or foe; but studieth to suffer innocently, and without deserving. Yea, he, in whom perfect charity is, careth so little to revenge, that he rather studieth to *do good for evil, to bless and say well of them that curse him, to pray for them that pursue him* (Matt. v. 44), according to the example of our Saviour Christ, who is the most ^{The meekness of Christ.} perfect example and pattern of all meekness and sufferance, which hanging upon his cross, in most fervent anguish, bleeding in every part of his blessed

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body, being set in the midst of his enemies and crucifiers ; and he, notwithstanding the intolerable pains which they saw him in, being of them mocked and scorned despitefully without all favour and compassion, had yet towards them such compassion in heart, that he prayed to his Father of heaven for them, and said, *O Father, forgive them : for they wot not what they do* (Luke xxiii. 34). What patience was it also which he shewed, when one of his own apostles and servants, which was put in trust of him, came to betray him unto his enemies to the death ! He said nothing worse to him, but, *Friend, wherefore art thou come* (Matt. xxvi. 50) ? Thus, good people, should we call to mind the great examples of charity which Christ shewed in his passion, if we will fruitfully remember his passion. Such charity and love should we bear one to another, if we will be the true servants of Christ. For *if we love but them which love and say well by us, what great thing is it that we do ?* saith Christ. *Do not the Paynims and open sinners so ?* We must be more perfect in our charity than thus, even as our *Father in heaven is perfect, which maketh the light of his sun to rise upon the good and the bad, and sendeth his rain upon the kind and unkind* (Matt. v. 45—48). After this manner should we shew our charity indifferently, as well to one as to another, as well to friend as foe, like obedient children, after the example of our Father in heaven. For if Christ was obedient to his Father even to the death, and that the most shameful death (as the Jews esteemed it), the death of the cross ; why should we not be obedient to God in lower points of charity and patience ? Let us forgive then our neighbours their small faults, as God for Christ's sake hath forgiven us our great [Eph. iv. 32].

It is not meet that we should crave forgiveness of our great offences at God's hands, and yet will not forgive the small trespasses of our neighbours against us. We do call for mercy in vain, if we will not shew mercy to our neighbours (Matt. xviii. 35). For if we will not put wrath and displeasure forth of our hearts to our Christian brother, no more will God forgive the displeasure and wrath that our sins have deserved before him. For under this condition doth God forgive us, if we forgive other. It becometh not Christian men to be hard one to another, nor yet to think their neighbour unworthy to be forgiven.

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For howsoever unworthy he is, yet is Christ worthy to have thee do thus much for his sake; he hath deserved it of thee, that thou shouldest forgive thy neighbour. And God is also to be obeyed, which commandeth us to forgive, if we will have any part of the pardon which our Saviour Christ purchased once of God the Father, by shedding of his precious blood. Nothing becometh Christ's servants so much as mercy and compassion. Let us then be favourable one to another, and pray we one for another, that we may be healed from all frailties of our life, the less to offend one the other; and that we may be of one mind and one spirit, agreeing together in brotherly love and concord, even like the dear children of God (James v. 16; Eph. v. 1, 2). By these means shall we move God to be merciful unto our sins; yea, and we shall be hereby the more ready to receive our Saviour and Maker in his blessed sacrament, to our everlasting comfort and health of soul. Christ delighteth to enter and dwell in that soul where love and charity ruleth, and where peace and concord is seen. For thus writeth St. John, *God is charity; he that abideth in charity, abideth in God, and God in him* (1 John iv. 16). *And by this, saith he, we shall know that we be of God, if we love our brethren. Yea, and by this shall we know that we be delivered from death to life, if we love one another. But he which hateth his brother, saith the same apostle, abideth in death* (1 John iii. 14; 1 John ii. 11), even in the danger of everlasting death, and is moreover the child of damnation and of the devil, cursed of God, and hated (so long as he so remaineth) of God and all his heavenly company. For, as peace and charity make us the blessed children of Almighty God, so doth hatred and envy make us the cursed children of the devil.

God give us all grace, to follow Christ's example in peace and in charity, in patience and sufferance, that we now may have him our guest to enter and dwell within us, so as we may be in full surety, having such a pledge of our salvation. If we have him and his favour, we may be sure that we have the favour of God by his means. For he sitteth *on the right hand of God* his Father, as our proctor and attorney, *pleading and suing for us* in all our needs and necessities (Rom. viii. 34). Wherefore, if we want any gift of godly wisdom, we may ask it of God for Christ's sake, and we shall have it. Let us consider and

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examine ourselves, in what want we be concerning this virtue of charity and patience. If we see that our hearts be nothing inclined thereunto, in forgiving them that have offended against us, then let us acknowledge our want, and wish of God to have it. But if we want it, and see in ourselves no desire thereunto, verily we be in a dangerous case before God, and have need to make much earnest prayer to God, that we may have such an heart changed, to the grafting in of a new. For unless we forgive other, we shall never be forgiven of God. No, not all the prayers and good works of other can pacify God unto us, unless we be at peace, and at one with our neighbour. Nor all our deeds and good works can move God to forgive us our debts to him, except we forgive to other. He setteth more by mercy than by sacrifice. Mercy moved our Saviour Christ to suffer for his enemies: it becometh us then to follow his example. For it shall little avail us to have in meditation the fruits and price of his passion, to magnify them, and to delight or trust in them, except we have in mind his examples in passion to follow them. If we thus therefore consider Christ's death, and will stick thereto with fast faith for the merit and deserving thereof, and will also frame ourselves in such wise to bestow ourselves, and all that we have by charity, to the behoof of our neighbour, as Christ spent himself wholly for our profit, then do we truly remember Christ's death: and being thus followers of Christ's steps, we shall be sure to follow him thither, where he sitteth now with the Father and the Holy Ghost, to whom be all honour and glory. *Amen.*

THE SECOND HOMILY
CONCERNING THE
DEATH AND PASSION OF OUR SAVIOUR
CHRIST.

THAT we may the better conceive the great mercy and goodness of our Saviour Christ, in suffering death universally for all men, it behoveth us to descend into the bottom of our conscience, and deeply to consider the first and principal cause wherefore he was compelled so to do. When our great grandfather Adam had broken God's commandment, in eating the apple forbidden him in paradise, at the motion and suggestion of his wife, he purchased thereby, not only to himself, but also to his posterity for ever, the just wrath and indignation of God, who, according to his former sentence pronounced at the giving of the commandment, condemned both him and all his to everlasting death, both of body and soul (Gen. iii. 6, 17—19). For it was said unto him, *Thou shalt eat freely of every tree in the garden; but as touching the tree of knowledge of good and ill, thou shalt in no wise eat of it; for, in what hour soever thou eatest thereof, thou shalt die the death* (Gen. ii. 16, 17). Now as the Lord had spoken, so it came to pass. Adam took upon him to eat thereof, and in so doing he died the death, that is to say, he became mortal, he lost the favour of God, he was cast out of paradise, he was no longer a citizen of heaven, but a fire-brand of hell, and a bond-slave to the devil. To this doth our Saviour bear witness in the gospel, calling us *lost sheep, which have gone astray*, and wandered from the true *Shepherd of our souls* (Luke xv. 4; [1 Pet. ii. 25]). To this also doth St. Paul bear witness, saying, that *by the offence of only Adam, death came upon all men to condemnation* (Rom. v. 18). So that now neither he, nor any of us, had any right or interest at all in the kingdom of heaven, but were become plain reprobates and castaways, being perpetually damned to the everlasting pains of hell-fire.

In this so great misery and wretchedness, if mankind could have recovered himself again, and obtained forgive-

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ness at God's hands, then had his case been somewhat tolerable; because he might have attempted some way how to deliver himself from eternal death. But there was no way left unto him; he could do nothing that might pacify God's wrath, he was altogether unprofitable in that behalf. *There was none that did good, no not one* [Psal. xiv. 3]. And how then could he work his own salvation? Should he go about to pacify God's heavy displeasure by offering up burnt-sacrifices, according as it was ordained in the old law, by offering up the blood of oxen, the blood of calves, the blood of goats, the blood of lambs, and so forth? O these things were of no force nor strength to take away sins, they could not put away the anger of God, they could not cool the heat of his wrath, nor yet bring mankind into favour again; they were but only figures and shadows of things to come, and nothing else (Heb. ix. 12, 13, 23, 24). Read the epistle to the Hebrews (x. 1 &c.), there shall you find this matter largely discussed, there shall you learn in most plain words, that the bloody sacrifice of the old law was imperfect, and not able to deliver man from the state of damnation by any means; so that mankind, in trusting thereunto, should trust to a broken staff, and in the end deceive himself. What should he then do? Should he go about to observe and keep the law of God divided into two tables, and so purchase to himself eternal life? Indeed, if Adam and his posterity had been able to satisfy and fulfil the law perfectly, in loving God above all things, and their neighbour as themselves, then should they have easily quenched the Lord's wrath, and escaped the terrible sentence of eternal death pronounced against them by the mouth of Almighty God. For it is written (Luke x. 28), *Do thus, and thou shalt live*; that is to say, fulfil my commandments, keep thyself upright and perfect in them according to my will, then shalt thou live, and not die. Here is eternal life promised with this condition, so that they keep and observe the law. But such was the frailty of mankind after his fall, such was his weakness and imbecility, that he could not walk uprightly in God's commandments, though he would never so fain; but daily and hourly fell from his bounden duty, offending the Lord his God divers ways, to the great increase of his condemnation; insomuch that the prophet David crieth out

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on this wise, *All have gone astray, all are become unprofitable, there is none that doeth good, no not one* (Psalm xiv. 3). In this case, what profit could he have by the law? None at all. For, as St. James saith, *He that shall observe the whole law, and yet faileth in one point, is become guilty of all* (James ii. 10). And in the book of Deuteronomy it is written, *Cursed be he, saith God, which abideth not in all things that are written in the book of the law, to do them* (Deut. xxvii. 26; [Gal. iii. 10]).

Behold, the law bringeth a curse with it, and makeeth us guilty, not because it is of itself naught or unholy, (God forbid we should so think) but because the frailty of our sinful flesh is such, that we can never fulfil it, according to the perfection that the Lord requireth. Could Adam then, think you, hope or trust to be saved by the law? No, he could not. But the more he looked on the law, the more he saw his own damnation set before his eyes, as it were in a most clear glass. So that now of himself he was most wretched and miserable, destitute of all hope, and never able to pacify God's heavy displeasure, nor yet to escape the terrible judgment of God, whereinto he and all his posterity were fallen, by disobeying the strait commandment of the Lord their God. But O the abundant riches of God's great mercy! O the unspeakable goodness of his heavenly wisdom (Rom. xi. 33)! When all hope of righteousness was past on our part, when we had nothing in ourselves, whereby we might quench his burning wrath, and work the salvation of our own souls, and rise out of the miserable estate wherein we lay; then, even then, did Christ the Son of God, by the appointment of his Father, come down from heaven, to be wounded for our sakes, to be reputed with the wicked, to be condemned unto death, to take upon him the reward of our sins, and to give his body to be broken on the cross for our offences. *He* (saith the prophet Isaiah, meaning Christ) *hath borne our infirmities, and hath carried our sorrows; the chastisement of our peace was upon him, and by his stripes are we made whole* (Isa. liii. 4, 5). St. Paul likewise saith, *God made him a sacrifice for our sins, which knew not sin, that we should be made the righteousness of God by him* (2 Cor. v. 21). And St. Peter most agreeably writing in this behalf, saith, *Christ hath once*

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died and suffered for our sins, the just for the unjust, &c. (1 Pet. iii. 18). To these might be added an infinite number of other places to the same effect: but these few shall be sufficient for this time.

Now then (as it was said at the beginning) let us ponder and weigh the cause of his death, that thereby we may be the more moved to glorify him in our whole life. Which if you will have comprehended briefly in one word, it was nothing else on our part but only the transgression and sin of mankind. When the angel came to warn Joseph that he should not fear to take Mary to his wife, did he not therefore will the child's name to be called Jesus, *because he should save his people from their sins* (Matt. i. 20, 21)? When John the Baptist preached Christ, and shewed him to the people with his finger, did he not plainly say unto them, *Behold the Lamb of God, which taketh away the sins of the world* (John i. 29)? When the woman of Canaan besought Christ to help her daughter, which was possessed with a devil, did he not openly confess that *he was sent to save the lost sheep of the house of Israel, by giving his life for their sins* (Matt. xv. 22, 24)?

It was sin then, O man, even thy sin, that caused Christ, the only Son of God, to be crucified in the flesh, and to suffer the most vile and slanderous death of the cross. If thou hadst kept thyself upright, if thou hadst observed the commandments, if thou hadst not presumed to transgress the will of God in thy first father Adam, then Christ, being in form of God, needed not to have taken upon him the shape of a servant; being immortal in heaven, he needed not to become mortal on earth; being the true bread of the soul, he needed not to hunger; being the healthful water of life, he needed not to thirst; being life itself, he needed not to have suffered death (Rom. v. 12, 18, 19). But to these and many other such extremities was he driven by thy sin, which was so manifold and great, that God could be only pleased in him, and none other. Canst thou think of this, O sinful man, and not tremble within thyself? Canst thou hear it quietly, without remorse of conscience, and sorrow of heart? Did Christ suffer his passion for thee, and wilt thou shew no compassion towards him? While Christ was yet hanging on the cross, and yielding up the ghost,

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the Scripture witnesseth that *the veil of the temple did rent in twain, and the earth did quake, that the stones clave asunder, that the graves did open, and the dead bodies rise* (Matt. xxvii. 51, 52); and shall the heart of man be nothing moved to remember how grievously and cruelly he was handled of the Jews for our sins? Shall man shew himself to be more hard-hearted than stones, to have less compassion than dead bodies? Call to mind, O sinful creature, and set before thine eyes Christ crucified. Think thou seest his body stretched out in length upon the cross, his head crowned with sharp thorns, and his hands and his feet pierced with nails, his heart opened with a long spear, his flesh rent and torn with whips, his brows sweating water and blood. Think thou hearest him now crying in an intolerable agony to his Father, and saying, *My God, my God, why hast thou forsaken me?* Couldst thou behold this woful sight, or hear this mournful voice, without tears, considering that he suffered all this, not for any desert of his own, but only for the grievousness of thy sins? O that mankind should put the everlasting Son of God to such pains! O that we should be the occasion of his death, and the only cause of his condemnation! May we not justly cry, Woe worth the time that ever we sinned? O my brethren, let this image of Christ crucified be always printed in our hearts; let it stir us up to the hatred of sin, and provoke our minds to the earnest love of Almighty God. For why? Is not sin, think you, a grievous thing in his sight; seeing, for the transgressing of God's precept in eating of one apple, he condemned all the world to perpetual death, and would not be pacified, but only with the blood of his own Son? True, yea most true is that saying of David, *Thou, O Lord, hatest all them that work iniquity, neither shall the wicked and evil man dwell with thee* (Ps. v. 4, 5). By the mouth of his holy prophet Isaiah, he crieth mainly out against sinners, and saith, *Woe be unto you that draw iniquity with cords of vanity, and sin as it were with cart-ropes* (Isa. v. 18).

Did not God give a plain token how greatly he hated and abhorred sin, when he drowned all the world, save only eight persons (Gen. vii. 21—23); when he destroyed Sodom and Gomorrah with fire and brimstone (Gen. xix. 24, 25); when in three days' space he killed with pestilence threescore and ten thousand for David's offence (2 Sam.

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xxiv. 15); when he drowned Pharaoh and all his host in the Red Sea (Exod. xiv. 28); when he turned Nebuchadnezzar the king into the form of a brute beast, creeping upon all four (Dan. iv. 33); when he suffered Ahitophel and Judas to hang themselves upon the remorse of sin, which was so terrible to their eyes (2 Sam. xvii. 23; Acts i. 18; [Matt. xxvii. 5])? A thousand such examples are to be found in Scripture, if a man would stand to seek them out. But what need we? This one example, which we have now in hand, is of more force, and ought more to move us, than all the rest. Christ being the Son of God, and perfect God himself, who never committed sin, was compelled to come down from heaven, and to give his body to be bruised and broken on the cross for our sins. Was not this a manifest token of God's great wrath and displeasure towards sin, that he could be pacified by no other means, but only by the sweet and precious blood of his dear Son? O sin, sin, that ever thou shouldst drive Christ to such extremity! Woe worth the time that ever thou camest into the world.

But what booteth it now to bewail? Sin is come, and so come that it cannot be avoided. There is no man living, no not the justest man on the earth, but he *falleth seven times a day*, as Solomon saith (Prov. xxiv. 16). And our Saviour Christ, although he hath delivered us from sin, yet not so that we shall be free from committing sin; but so that it shall not be imputed to our condemnation. He hath taken upon him *the just reward of sin, which was death*, and *by death hath overthrown death*, that we believing in him might live for ever and not die (Rom. vi. 23; [Heb. ii. 14]). Ought not this to engender extreme hatred of sin in us, to consider that it did violently, as it were, pluck God out of heaven, to make him feel the horrors and pains of death? O that we would sometimes consider this in the midst of our pomps and pleasures: it would bridle the outrageousness of the flesh, it would abate and assuage our carnal affections, it would restrain our fleshly appetites, that we should not run at random as we commonly do. To commit sin wilfully and desperately, without fear of God, is nothing else but to *crucify Christ anew*, as we are expressly taught in the epistle to the Hebrews (v. 6). Which thing if it were deeply printed in all men's hearts, then should not sin reign everywhere

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so much as it doth, to the great grief and torment of Christ now sitting in heaven.

Let us therefore remember, and always bear in mind Christ crucified, that thereby we may be inwardly moved both to abhor sin throughly, and also with an earnest and zealous heart to love God. For this is another fruit which the memorial of Christ's death ought to work in us, an earnest and unfeigned love towards God. *So God loved the world*, saith St. John, *that he gave his only begotten Son, that whosoever believeth in him should not perish, but have life everlasting* (John iii. 16). If God declared so great love towards us his silly creatures, how can we of right but love him again? Was not this a sure pledge of his love, to give us his own Son from heaven? He might have given an angel if he would, or some other creature, and yet should his love have been far above our deserts. Now he gave us not an angel, but his Son. And what Son? His only Son, his natural Son, his well-beloved Son, even that Son whom he had made Lord and ruler of all things. Was not this a singular token of great love? But to whom did he give him? He gave him to the whole world; that is to say, to Adam, and all that should come after him. O Lord, what had Adam, or any other man, deserved at God's hands, that he should give us his own Son? We were all miserable persons, sinful persons, damnable persons, justly driven out of paradise, justly excluded from heaven, justly condemned to hell-fire: and yet (see a wonderful token of God's love) he gave us his only begotten Son, us, I say, that were his extreme and deadly enemies; that we, by virtue of his blood shed upon the cross, might be clean purged from our sins, and made righteous again in his sight.

Who can choose but marvel, to hear that God should shew such unspeakable love towards us, that were his deadly enemies? Indeed, O mortal man, thou oughtest of right to marvel at it, and to acknowledge therein God's great goodness and mercy towards mankind, which is so wonderful, that no flesh, be it never so worldly wise, may well conceive it, or express it. For, as St. Paul testifieth, *God greatly commendeth and setteth out his love towards us, in that he sent his Son Christ to die for us, when we were yet sinners, and open enemies of his name* (Rom. v. 8). If we had in any manner of wise deserved it at his hands,

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then had it been no marvel at all ; but there was no desert on our part, wherefore he should do it. Therefore thou sinful creature, when thou hearest that God gave his Son to die for the sins of the world, think not he did it for any desert or goodness that was in thee, for thou wast then the bond-slave of the devil ; but fall down upon thy knees, and cry with the prophet David, *O Lord, what is man, that thou art so mindful of him ; or the son of man, that thou so regardest him* (Psalm viii. 4) ? And seeing he hath so greatly loved thee, endeavour thyself to love him again, *with all thy heart, with all thy soul, and with all thy strength*, that therein thou mayest appear not to be unworthy of his love [Luke x. 27]. I report me to thine own conscience, whether thou wouldest not think thy love ill bestowed upon him, that could not find in his heart to love thee again ? If this be true (as it is most true) then think how greatly it behoveth thee in duty to love God, which hath so greatly loved thee, that he hath not spared his own only Son from so cruel and shameful a death for thy sake.

And hitherto concerning the cause of Christ's death and passion, which as it was on our part most horrible and grievous sin, so on the other side it was the free gift of God, proceeding of his mere and tender love towards mankind, without any merit or desert of our part. The Lord for his mercies' sake grant that we never forget this great benefit of our salvation in Christ Jesu, but that we always shew ourselves thankful for it, abhorring all kind of wickedness and sin, and applying our minds wholly to the service of God, and the diligent keeping of his commandments.

Now it remaineth that I shew unto you, how to apply Christ's death and passion to our comfort, as a medicine to our wounds, so that it may work the same effect in us wherefor it was given, namely, the health and salvation of our souls. For as it profiteth a man nothing to have salve, unless it be well applied to the part affected ; so the death of Christ shall stand us in no force, unless we apply it to ourselves in such sort as God hath appointed. Almighty God commonly worketh by means, and in this thing he hath also ordained a certain mean, whereby we may take fruit and profit to our soul's health. What mean is that ? Forsooth it is faith. Not an unconstant or waver-

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ing faith; but a sure, stedfast, grounded, and unfeigned faith. *God sent his Son into the world* (saith St. John); to what end? *that whosoever believeth in him should not perish, but have life everlasting* (John iii. 16). Mark these words, *that whosoever believeth in him*. Here is the mean whereby we must apply the fruits of Christ's death unto our deadly wound. Here is the mean whereby we must obtain eternal life, namely, faith. *For, as St. Paul teacheth in his epistle to the Romans, with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation* (Rom. x. 10). Paul, being demanded of the keeper of the prison, *what he should do to be saved*, made this answer, *Believe in the Lord Jesus, so shalt thou and thine house both be saved* (Acts xvi. 30, 31). After the evangelist had described and set forth unto us at large the life and the death of the Lord Jesus, in the end he concludeth with these words, *These things are written, that we may believe Jesus Christ to be the Son of God, and through faith obtain eternal life* (John xx. 31). To conclude with the words of St. Paul, which are these, *Christ is the end of the law unto salvation, for every one that doth believe* (Rom. x. 4). By this then you may well perceive, that the only mean and instrument of salvation, required on our parts, is faith; that is to say, a sure trust and confidence in the mercies of God; whereby we persuade ourselves, that God both hath, and will forgive our sins, that he hath accepted us again into his favour, that he hath released us from the bonds of damnation, and received us again into the number of his elect people, not for our merits or deserts, but only and solely for the merits of Christ's death and passion, who became man for our sakes, and humbled himself to sustain the reproach of the cross, that we thereby might be saved, and made inheritors of the kingdom of heaven. This faith is required at our hands. And this if we keep stedfastly in our hearts, there is no doubt but we shall obtain salvation at God's hands, as did Abraham, Isaac, and Jacob, of whom the Scripture saith, that *they believed, and it was imputed unto them for righteousness* (Gen. xv. 6; Rom. iv. 3). Was it imputed unto them only? and shall it not be imputed unto us also? Yes, if we have the same faith as they had, it shall be as truly imputed unto us for righteousness, as it was unto them. For it is one faith

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that must save both us and them, even a sure and stedfast faith in Christ Jesus ; who, as ye have heard, came into the world for this end, that *whosoever believe in him should not perish, but have life everlasting* (John iii. 16).

But here we must take heed that we do not halt with God through an inconstant and wavering faith, but that it be strong and stedfast to our lives' end. *He that wavereth, saith St. James, is like a wave of the sea ; neither let that man think that he shall obtain any thing at God's hands* (James i. 6, 7). Peter coming to Christ upon the water, because he fainted in faith, was in danger of drowning (Matt. xiv. 29, 30). So we, if we begin to waver or doubt, it is to be feared lest we shall sink as Peter did ; not into the water, but into the bottomless pit of hell-fire. Therefore I say unto you, that we must apprehend the merits of Christ's death and passion by faith, and that with a strong and stedfast faith, nothing doubting but that Christ, by his one oblation and once offering of himself upon the cross, hath taken away our sins, and hath restored us again into God's favour, so fully and perfectly, that no other sacrifice for sin shall hereafter be requisite or needful in all the world.

Thus have you heard in few words the mean whereby we must apply the fruits and merits of Christ's death unto us, so that it may work the salvation of our souls ; namely, a sure, stedfast, perfect, and grounded faith. For as all they which beheld stedfastly the brazen serpent were healed and delivered, at the very sight thereof, from their corporal diseases and bodily stings ; even so all they, which behold Christ crucified with a true and lively faith, shall undoubtedly be delivered from the grievous wounds of the soul, be they never so deadly or many in number (Num. xxi. 9 ; John iii. 14, 15).

Therefore, dearly beloved, if we chance at any time, through frailty of the flesh, to fall into sin (as it cannot be chosen but we must needs fall often), and if we feel the heavy burden thereof to press our souls, tormenting us with the fear of death, hell, and damnation ; let us then use that mean which God hath appointed in his word, to wit, the mean of faith, which is the only instrument of salvation now left unto us. Let us stedfastly behold Christ crucified with the eyes of our heart. Let us only trust to be saved by his death and passion, and to have

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our sins clean washed away through his most precious blood; that in the end of the world, when he shall come again to judge both the quick and the dead, he may receive us into his heavenly kingdom, and place us in the number of his elect and chosen people, there to be partakers of that immortal and everlasting life, which he hath purchased unto us by virtue of his bloody wounds: To him therefore, with the Father and the Holy Ghost, be all honour and glory, world without end. *Amen.*

AN HOMILY OF THE RESURRECTION OF OUR SAVIOUR JESUS CHRIST.

FOR EASTER-DAY.

If ever at any time the greatness or excellency of any matter, spiritual or temporal, hath stirred up your minds to give diligent ear (good Christian people, and well-beloved in our Lord and Saviour Jesus Christ), I doubt not but that I shall have you now at this present season most diligent and ready hearers of the matter which I have at this time to open unto you. For I come to declare that great and most comfortable article of our Christian religion and faith, the resurrection of our Lord Jesus.

So great surely is the matter of this article, and of so great weight and importance, that it was thought worthy to keep our said Saviour still on earth forty days after he was risen from death to life, to the confirmation and establishment thereof in the hearts of his disciples. So that (as Luke clearly testifieth in the first chapter of the Acts of the Apostles [v. 3]) *he was conversant with his disciples by the space of forty days continually together*, to the intent he would in his person, being now glorified, teach and instruct them, which should be the teachers of other, fully and in most absolute and perfect wise, the truth of this most Christian article, which is the ground and foundation of our whole religion, before he would ascend up to his Father into the heavens, there to receive the glory of his most triumphant conquest and victory. Assuredly, so highly comfortable is this article to our consciences, that it is even the very lock and key of all our Christian religion and faith. *If it were not true*, saith the holy apostle Paul, *that Christ rose again, then our preaching were in vain, your faith which you have received were but void, ye were yet in the danger of your sins. If Christ be not risen again*, saith the apostle, *then are they in very evil case, and utterly perished, that be entered their sleep in Christ; then are we the most miserable of all men, which have our hope fixed in Christ, if he be yet under the power of death, and as yet not restored to his bliss again. But now is he risen again from death*, saith the

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apostle Paul, *to be the first-fruits of them that be asleep*, to the intent to raise them to everlasting life again (1 Cor. xv. 14—20). Yea, if it were not true that Christ is risen again, then were it neither true that he is ascended up to heaven, nor that he sent down from heaven unto us the Holy Ghost, nor that he sitteth on the right hand of his heavenly Father, having the rule of heaven and earth, *reigning*, as the prophet saith, *from sea to sea* (Psal. lxxii. 8); nor that he should after this world be the judge as well of the living as of the dead, to give reward to the good, and judgment to the evil.

That these links therefore of our faith should all hang together in stedfast establishment and confirmation, it pleased our Saviour not straightway to withdraw himself from the bodily presence and sight of his disciples; but he chose out forty days, wherein he would declare unto them, by manifold and most strong arguments and tokens, that he had conquered death, and that he was also truly risen again to life. *He began*, saith Luke (xxiv. 27), *at Moses and all the prophets, and expounded unto them the prophecies that were written in all the Scriptures of him*, to the intent to confirm the truth of his resurrection, long before spoken of; which he verified indeed, as it is declared very apparently and manifestly, by his oft appearance to sundry persons at sundry times. First, he sent his angels to the sepulchre, who did shew unto certain women the empty grave, saving that the burial linen remained therein. And by these signs were these women fully instructed that he was risen again, and so did they testify it openly. After this Jesus himself appeared to Mary Magdalene, and after that to certain other women, and straight afterward he appeared to Peter, then to the two disciples which were going to Emmaus. He appeared to the disciples also, as they were gathered together, for fear of the Jews, the doors shut. At another time he was seen at the sea of Tiberias of Peter and Thomas, and of other disciples, when they were fishing. He was seen of more than five hundred brethren in the mount of Galilee, where Jesus appointed them to be by his angel, when he said, *Behold, he shall go before you into Galilee; there shall ye see him, as he hath said unto you*. After this he appeared unto James; and last of all he was visibly seen of all the apostles, at such time as he was taken up into heaven

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(Matt. xxviii. 1—8; [Mark xvi.]; Luke xxiv; John xx. 11—20; xxi; Acts i. 1—9; 1 Cor. xv. 5—7). Thus at sundry times he shewed himself after he was risen again, to confirm and stablish this article. And in these revelations sometime he shewed them his hands, his feet, and his side, and bade them touch him, that they should not take him for a ghost or a spirit. Sometime he also did eat with them, but ever he was talking with them of the everlasting kingdom of God, to assure the truth of his resurrection. For *then he opened their understanding, that they might perceive the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from death the third day, and that there should be preached openly in his name pardon and remission of sins to all the nations of the world* (Luke xxiv. 45—47). Ye see, good Christian people, how necessary this article of our faith is; seeing it was proved of Christ himself by such evident reasons and tokens, by so long time and space. Now therefore, as our Saviour was diligent for our comfort and instruction to declare it; so let us be as ready in our belief to receive it to our comfort and instruction. As he died not for himself, no more did he rise again for himself. *He was dead, saith St. Paul, for our sins, and rose again for our justification* (1 Cor. xv. 3, 4; [Rom. iv. 25]). O most comfortable word, evermore to be borne in remembrance! He died (saith he) to put away sin, he rose again to endow us with righteousness. His death took away sin and malediction, his death was the ransom of them both; *his death destroyed death, and overcame the devil, which had the power of death in his subjection* [Heb. ii. 14]; his death destroyed hell, with all the damnation thereof. Thus is death swallowed up by Christ's victory, thus is hell spoiled for ever. If any man doubt of this victory, let Christ's glorious resurrection declare him the thing. If death could not keep Christ under his dominion and power, but that he arose again, it is manifest that his power was overcome. If death be conquered, then must it follow that sin, wherefore death was appointed as the wages, must be also destroyed. If death and sin be vanished away, then is the devil's tyranny vanquished, which had the power of death, and was the author and brewer of sin, and the ruler of hell. If Christ had the victory of them all by

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the power of his death, and openly proved it by his most victorious and valiant resurrection (as it was not possible, for his great might to be subdued of them), and it is true, that Christ died for our sins, and rose again for our justification; why may not we, that be his members by true faith, rejoice, and boldly say with the prophet Hosea and the apostle Paul, *Where is thy dart, O death? Where is thy victory, O hell? Thanks be unto God, say they, which hath given us the victory by our Lord Christ Jesus* [Hosea xiii. 14; 1 Cor. xv. 55, 57].

This mighty conquest of his resurrection was not only signified before by divers figures of the Old Testament, as by Samson when he slew the lion, out of whose mouth came sweetness and honey (Judges xiv. 5—8); and as David bare his figure when he delivered the lamb out of the lion's mouth, and when he overcame and slew the great giant Goliath (1 Sam. xvii. 34—36, 49—51); and as when Jonas was swallowed up of the whale's mouth, and cast up again on land alive (Jonah i. 17; ii. 10); but was also most clearly prophesied by the prophets of the Old Testament, and in the New also confirmed by the apostles. *He hath spoiled, saith St. Paul, rule and power, and all the dominion of our spiritual enemies. He hath made a shew of them openly, and hath triumphed over them in his own person* (Col. ii. 15). This is the mighty power of the Lord, whom we believe on. By his death hath he wrought for us this victory; and by his resurrection hath he purchased everlasting life and righteousness for us. It had not been enough to be delivered by his death from sin, except by his resurrection we had been endowed with righteousness. And it should not avail us to be delivered from death, except he had risen again, to open for us the gates of heaven, to enter into life everlasting. And therefore St. Peter *thanketh God, the Father of our Lord Jesus Christ, for his abundant mercy, because he hath begotten us, saith he, unto a lively hope by the resurrection of Jesus Christ from death, to enjoy an inheritance immortal, that shall never perish, which is laid up in heaven for them that be kept by the power of God through faith* (1 Pet i. 3—5). Thus hath his resurrection wrought for us life and righteousness. He passed through death and hell, to the intent to put us in good hope, that by his strength we shall do the same. He paid the ransom of

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sin, that it should not be laid to our charge. He destroyed the devil and all his tyranny, and openly triumphed over him, and took away from him all his captives, *and hath raised and set them with himself among the heavenly citizens above* (Ephes. ii. 6; [Col. ii. 15]). He died to destroy the rule of the devil in us; and he rose again to send down his Holy Spirit to rule in our hearts, to endow us with perfect righteousness. Thus it is true that David sung, *Veritas de terra orta est, et justitia de cælo prospectit* (Ps. lxxxv. 11). The truth of God's promise is in earth to man declared, or from the earth is the everlasting

Ephes. iv. 8.
Captivam duxit
captivitatem.

Verity, God's Son, risen to life, and the true righteousness of the Holy Ghost looking out of heaven, and in most liberal largess dealt upon all the world. Thus is glory and praise rebounded upwards to God above, for his mercy and truth. And thus is peace come down from heaven to men of good and faithful hearts (Luke ii. 14). *Thus is mercy and truth, as David writeth, together met; thus is peace and righteousness embracing and hissing each other.*

Ps. lxxxv. 10;
Misericordia et
veritas obvia-
verunt sibi.

If thou doubttest of so great wealth and felicity that is wrought for thee, O man, call to thy mind that therefore hast thou received into thine own possession the everlasting Verity, our Saviour Jesus Christ, to confirm to thy conscience the truth of all this matter. Thou hast received him, if in true faith and repentance of heart thou hast received him: if in purpose of amendment, thou hast received him for an everlasting gage or pledge of thy salvation. Thou hast received his body which was once broken, and his blood which was shed for the remission of thy sin. Thou hast received his body, to have within thee the Father, the Son, and the Holy Ghost, for to dwell with thee, to endow thee with grace, to strengthen thee against thine enemies, and to comfort thee with their presence. Thou hast received his body to endow thee with everlasting righteousness, to assure thee of everlasting bliss, and life of thy soul. For *with Christ* by true faith *art thou quickened again*, saith St. Paul, from death of sin to life of grace, and in hope translated from corporal and everlasting death, to the everlasting life of glory in heaven, where now thy conversation should be, and thy heart and desire set (Ephes. ii. 1, 2, 5, 6). Doubt not of the truth

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of this matter, how great and high soever these things be. It becometh God to do no little deeds, how impossible soever they seem to thee. Pray to God that thou mayest have faith to perceive this great mystery of Christ's resurrection; that by faith thou mayest certainly believe nothing to be impossible with God (Luke xviii. 27). Only bring thou faith to Christ's holy word and sacrament. Let thy repentance shew thy faith; let thy purpose of amendment and obedience of thy heart to God's law hereafter declare thy true belief. Endeavour thyself to say with St. Paul, From henceforth our conversation is in heaven, from whence we look for a *Saviour, even the Lord Jesus Christ; which shall change our vile bodies, that they may be fashioned like his glorious body; which he shall do by the same power whereby he rose from death, and whereby he shall be able to subdue all things unto himself.* (Phil. iii. 20, 21).

Thus (good Christian people) forasmuch as ye have heard these so great and excellent benefits of Christ's mighty and glorious resurrection, as how that he hath ransomed sin, overcome the devil, death, and hell, and hath victoriously gotten the better hand of them all, to make us free and safe from them; and knowing that we be by this benefit of his resurrection risen with him by our faith unto life everlasting; being in full surety of our hope, that we shall have our bodies likewise raised again from death, to have them glorified in immortality, and joined to his glorious body; having in the mean while his Holy Spirit within our hearts, as a seal and pledge of our everlasting inheritance: by whose assistance we be replenished with all righteousness, by whose power we shall be able to subdue all our evil affections, rising against the pleasure of God:—these things, I say, well considered, let us now in the rest of our life declare our faith that, we have in this most fruitful article, by framing ourselves thereunto, in rising daily from sin to righteousness and holiness of life. *For what shall it avail us, saith St. Peter, to be escaped and delivered from the filthiness of the world, through the knowledge of the Lord and Saviour Jesus Christ, if we be entangled again therewith, and be overcome again? Certainly it had been better, saith he, never to have known the way of righteousness, than, after it is known and received, to turn back*

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again from the holy commandment of God given unto us. For so shall the proverb have place in us, where it is said, The dog is returned to his vomit again, and the sow that was washed to her wallowing in the mire again. (2 Pet. ii. 20—22; [Prov. xxvi. 11]). What a shame it were for us, being thus so clearly and freely washed from our sin, to return to the filthiness thereof again! What a folly were it, thus endowed with righteousness, to lose it again! What madness were it to lose the inheritance that we be now set in, for the vile and transitory pleasure of sin! And what an unkindness should it be, where our Saviour Christ of his mercy is come to us, to dwell within us as our guest, to drive him from us, and to banish him violently out of our souls, and instead of him, in whom is all grace and virtue, to receive the ungracious spirit of the devil, the founder of all naughtiness and mischief! How can we find in our hearts to shew such extreme unkindness to Christ, which hath now so gently called us to mercy, and offered himself unto us, and he now entered within us? Yea, how dare we be so bold to renounce the presence of the Father, the Son, and the Holy Ghost (for where one is, there is God all whole in majesty, together with all his power, wisdom, and goodness), and fear not, I say, the danger and peril of so traitorous a defiance and departure?

Good Christian brethren and sisters, advise yourselves, consider the dignity that ye be now set in, let not folly lose the thing that grace hath so preciouslly offered and purchased, let not wilfulness and blindness put out so great light that is now shewed unto you. Only take good hearts unto you, and put upon you all the armour of God, that ye may stand against your enemies, which would again subdue you, and bring you into their thralldom (Ephes vi. 11). Remember ye be bought from your vain conversation, and that your freedom is purchased neither with gold nor silver, but with the price of the precious blood of that most innocent Lamb Jesus Christ, which was ordained to the same purpose before the world was made. But he was so declared in the latter time of grace, for your sakes which by him have your faith in God, who hath raised him from death, and hath given him glory, that you should have your faith and hope towards God (1 Pet. i. 18—21). Therefore as you have hitherto fol-

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lowed the vain lusts of your minds, and so displeased God to the danger of your souls, so now, like obedient children thus purified by faith, give yourselves to walk that way which God moveth you to, *that ye may receive the end of your faith, the salvation of your souls* (1 Pet. i. 9). And, as ye have given your bodies to unrighteousness, to sin after sin; so now give yourselves to righteousness, to be sanctified therein (Rom. vi. 19). If ye delight in this article of our faith, that Christ is risen again from death to life, then follow you the example of his resurrection; as St. Paul exhorteth us, saying, *As we be buried with Christ by our baptism into death, so let us daily die to sin*, mortifying and killing the evil desires and motions thereof. And, as Christ was raised up from death by the glory of the Father, so let us rise to a new life, and walk continually therein, that we may likewise as natural children live a conversation to move men to glorify our Father which is in heaven (Rom. vi. 4; Matt v. 16). If we then be risen with Christ by our faith to the hope of everlasting life, let us rise also with Christ, after his example, to a new life, and leave our old. We shall then be truly risen, if we seek for things that be heavenly, if we have our affection on things that be above, and not on things that be on the earth. If ye desire to know what these earthly things be which ye should put off, and what be the heavenly things above, that ye should seek and ensue, St. Paul in the epistle to the Colossians declareth, when he exhorteth us thus; *Mortify your earthly members, and old affections of sin, as fornication, uncleanness, unnatural lust, evil concupiscence, and covetousness, which is worshipping of idols; for the which things the wrath of God is wont to fall on the children of unbelief; in which things once ye walked, when ye lived in them. But now put ye also away from you, wrath, fierceness, maliciousness, cursed speaking, filthy speaking, out of your mouths. Lie not one to another, that the old man with his works be put off, and the new be put on* (Col. iii. 5—10). These be the earthly things which St. Paul moveth you to cast from you, and to pluck your hearts from them: for in following these, ye declare yourselves earthly and worldly. These be the fruits of the earthly Adam. These should ye daily kill by good diligence, in withstanding the desires of them,

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that ye might rise to righteousness. *Let your affection from henceforth be set on heavenly things, sue and search for mercy, kindness, meekness, patience, forbearing one another, and forgiving one another. If any man have a quarrel to another, as Christ forgave you, even so do ye* [Col. iii. 2, 12, 13]. If these and such other heavenly virtues ye ensue in the residue of your life, ye shall shew plainly that ye be risen with Christ, and that ye be the heavenly children of your Father in heaven; from whom, as from the giver, cometh these graces and gifts ([Matt. v. 45]; James i. 17). Ye shall prove by this manner, that your *conversation is in heaven*, where your hope is; and not on earth, following the beastly appetites of the flesh (Phil. iii. 20). Ye must consider that ye be therefore cleansed and renewed, that ye should from henceforth *serve God in holiness and righteousness all the days of your lives*, that ye may reign with him in everlasting life. (Luke i. 74, 75). If ye refuse so great grace, whereto ye be called, what other thing do ye, than heap to you damnation more and more, and so provoke God to cast his displeasure unto you, and to revenge this mockage of his holy sacraments in so great abusing of them?

Apply yourselves, good friends, to live in Christ, that Christ may still live in you; whose favour and assistance if ye have, then have ye everlasting life already within you, then can nothing hurt you (John v. 24). Whatsoever is hitherto done and committed, Christ ye see hath offered you pardon, and clearly received you to his favour again, in full surety whereof ye have him now inhabiting and dwelling within you. Only shew yourselves thankful in your lives, determine with yourselves to refuse and avoid all such things in your conversations as should offend his eyes of mercy (Col. iii. 5). Endeavour yourselves that way to rise up again, which way ye fell into the well or pit of sin. If by your tongue you have offended; now thereby rise again, and glorify God therewith; accustom it to laud and praise the name of God, as ye have therewith dishonoured it. And as ye have hurt the name of your neighbour, or otherwise hindered him, so now intend to restore it to him again. For without
restitution God accepteth not your confession, nor yet your repentance. It is not enough to forsake evil, except you set your courage to do good. By what occa-


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sion soever you have offended, turn now the occasion to the honouring of God, and profit of your neighbour.

Truth it is that sin is strong, and affections unruly. **Hark** it is to subdue and resist our nature, so corrupt and leavened with the sour bitterness of the poison which we received by the inheritance of our old father Adam (Psal. xxxvi.). *But yet take good courage*, saith our Saviour Christ, *for I have overcome the world*, and all other enemies for you [John xvi. 33]. *Sin shall not have power over you, for ye be now under grace*, saith St. Paul (Rom. vi. 14). Though your power be weak, yet Christ is risen again to strengthen you in your battle, his Holy Spirit shall help your infirmities (Rom. viii. 26). In trust of his mercy, take you in hand to *purge this old leaven of sin* (1 Cor. v. 7), that corrupteth and soureth the sweetness of your life before God; that ye may be as new and fresh dough, void of all sour leaven of wickedness; so shall ye shew yourselves to be sweet bread to God, that he may have his delight in you. I say, kill and offer you up the worldly and earthly affections of your bodies. For Christ our Easter Lamb is offered up for us, to slay the power of sin, to deliver us from the danger thereof, and to give us an example to die to sin in our lives. As the Jews did eat their Easter lamb, and kept their feast in remembrance of their deliverance out of Egypt; even so let us keep our Easter feast in the thankful remembrance of Christ's benefits, which he hath plentifully wrought for us by his resurrection and passing to his Father, whereby we are delivered from the captivity and thralldom of all our enemies. Let us, in like manner, pass over the affections of our old conversation, that we may be delivered from the bondage thereof, and rise with Christ. The Jews kept their feast in abstaining from leavened bread by the space of seven days (Exod. xii. 15). Let us Christian folk keep our holy-day in spiritual manner; that is, in abstaining, not from material leavened bread, but from the old leaven of sin, the leaven of maliciousness and wickedness. Let us cast from us the leaven of corrupt doctrine, that will infect our souls. Let us keep our feast the whole term of our life, with eating the bread of pureness of godly life, and truth of Christ's doctrine. Thus shall we declare that Christ's gifts and graces have their effect in us, and that we have the right belief and knowledge of his

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holy resurrection: where truly, if we apply our faith to the virtue thereof, and in our life conform us to the example and sanctification incant thereby, we shall be sure to rise hereafter to everlasting glory, by the goodness and mercy of our Lord Jesus Christ: to whom, with the Father and the Holy Ghost, be all glory, thanksgiving, and praise, in infinita seculorum secula [for ever and ever].
Amen.



AN HOMILY CONCERNING THE COMING DOWN OF THE HOLY GHOST, AND THE MANIFOLD GIFTS OF THE SAME.

FOR WHITSUNDAY.

BEFORE we come to the declaration of the great and manifold gifts of the Holy Ghost, wherewith the church of God hath been evermore replenished, it shall first be needful briefly to expound unto you, whereof this feast of Pentecost, or Whitsuntide, had his first beginning. You shall therefore understand, that the feast of Pentecost was always kept the fiftieth day after Easter; a great and solemn feast among the Jews, wherein they did celebrate the memorial of their deliverance out of Egypt, and also the memorial of the publishing of the law, which was given unto them in the mount Sinai upon that day. It was first ordained and commanded to be kept holy, not by any mortal man, but by the mouth of the Lord himself, as we read in Levit. xxiii. [16] and Deut. xvi. [9]. The place appointed for the observation thereof was Jerusalem, where was great recourse of people from all parts of the world; as may well appear in the second chapter of the Acts, wherein mention is made of Parthians, and of all Elamites, inhabitants of Mesopotamia, inhabitants of all Cappadocia, Pontus, Asia, Phrygia, Pamphylia, and other such places; whereby we may altho Christ. The what great and royal solemnity was celebrated by that feast.

Now, as this was given in commandment to the Jews in the old law, so did our Saviour Christ, as it were, confirm the same in the time of the gospel; ordaining, after a sort, a new Pentecost for his disciples; namely, when he sent down the Holy Ghost visibly in form of cloven tongues like fire, and gave them power to speak in such sort, that every one might hear them, and also understand them in his own language (Acts ii. 1—4). Which miracle, that it might be had in perpetual remembrance, the church

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hath thought good to solemnize and keep holy this day, commonly called Whitsunday.

And here is to be noted, that, as the law was given to the Jews in the mount Sinai, the fiftieth day after Easter; so was the preaching of the gospel, through the mighty power of the Holy Ghost, given to the apostles in the mount Sion, the fiftieth day after Easter. And hereof this feast hath his name, to be called Pentecost, even of the number of the days. For (as St. Luke writeth in the Acts of the Apostles) *when fifty days were come to an end, the disciples being all together with one accord in one place, the Holy Ghost came suddenly among them, and sat upon each of them, like as it had been cloven tongues of fire.* Which thing was undoubtedly done, to teach the apostles and all other men, that it is he which giveth eloquence and utterance in preaching the gospel, that it is he which openeth the mouth to declare the mighty works of God, that it is he which engendereth a burning zeal towards God's word, and giveth all men a tongue, yea a fiery tongue, so that they may boldly and cheerfully profess the truth in the face of the whole world, as Isaiah was endued with this Spirit. *The Lord, saith Isaiah, gave me a learned and a skilful tongue, so that I might know to raise up them that are fallen, with the word* (Isaiah l. 4). The prophet David crieth to have this gift, saying, *Open thou my lips, O Lord, and my mouth shall shew forth thy praise* (Ps. li. 15). For our Saviour Christ also in the Gospel saith to his disciples *It is not you that speak, but the Spirit of your Father which speaketh in you* (Matt. x. 20). All which testimonies do sufficiently declare, that the mystery which is contained in the preaching of the gospel, and of the Christian faith, in all them that are baptized by the Holy Ghost. So that, if any man be a dumb Christian, not professing his faith openly, but cloaking and colouring himself for fear of danger in time to come, he giveth men occasion, justly and with good conscience, to doubt lest he have not the grace of the Holy Ghost within him, because he is tongue-tied and doth not speak. Thus then have ye heard the first institution of his feast of Pentecost, or Whitsuntide, as well in the old law among the Jews, as also in the time of the gospel among the Christians.

Now let us consider what the Holy Ghost is, and how

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consequently he worketh his miraculous works towards mankind. The Holy Ghost is a spiritual and divine substance, the third Person in the deity, distinct from the Father and the Son, and yet proceeding from them both. Which thing to be true, both the creed of Athanasius beareth witness, and may be also easily proved by most plain testimonies of God's holy word. When Christ was baptized of John in the river Jordan, we read that the Holy Ghost came down in form of a dove, and that the Father thundered from heaven, saying, *This is my dear and well-beloved Son, in whom I am well pleased* (Matt. iii. 17). Where note three divers and distinct persons, the Father, the Son, and the Holy Ghost; which all notwithstanding are not three Gods, but one God. Likewise, when Christ did first institute and ordain the sacrament of baptism, he sent his disciples into the whole world, willing them to baptize all nations, in the name of the Father, the Son, and the Holy Ghost (Matt. xxviii. 19). And in another place he saith, *I will pray unto my Father, and he shall give you another Comforter* (John xiv. 16). Again, *When the Comforter shall come, whom I will send from my Father, &c.* (John xv. 26). These, and such other places of the New Testament do so plainly and evidently confirm the distinction of the Holy Ghost from the other persons in the Trinity, that no man possibly can doubt thereof, unless he will blaspheme the everlasting truth of God's word. As for his proper nature and substance, it is altogether one with God the Father, and God the Son; that is to say, spiritual, eternal, uncreated, incomprehensible, almighty; to be short, he is even God, and Lord everlasting. Therefore he is called the Spirit of the Father, therefore he is said to proceed from the Father and the Son, and therefore he was equally joined with them in the commission that the apostles had to baptize all nations.

But that this may appear more sensibly to the eyes of all men, it shall be requisite to come to the other part, namely to the wonderful and heavenly works of the Holy Ghost, which plainly declare unto the world his mighty and divine power. First, it is evident that he did wonderfully govern and direct the hearts of the patriarchs and prophets in old time, illuminating their minds with the knowledge of the true Messiah, and giving them utterance to prophesy of things that should come to pass long time after. For,

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he will of man; but the holy men of God spake as they were moved inwardly by the *Holy Ghost* (2Pet. i. 21). And of Zachariah the high priest it is said in the gospel, that he being full of the *Holy Ghost*, prophesied and praised God (Luke i. 67). So did also Simeon, Anna, Mary, and divers other, to the great wonder and admiration of all men.

Moreover, was not the Holy Ghost a mighty worker in the conception and the nativity of Christ our Saviour? St. Matthew saith, that the blessed virgin was found with child of the *Holy Ghost*, before Joseph and she came together (Matt. i. 18). And the angel Gabriel did expressly tell her, that it should so come to pass, saying, *The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee* (Luke i. 35). A marvellous matter, that a woman should conceive and bear a child without the knowledge of man! But where the Holy Ghost worketh, there nothing is impossible; as may further also appear by the inward regeneration and sanctification of mankind. When Christ said to Nicodemus, *Unless a man be born anew, of water and the Spirit, he cannot enter into the kingdom of God*, he was greatly amazed in his mind, and began to reason with Christ, demanding how a man might be born which was old? Can he enter, saith he, into his mother's womb again, and so be born anew (John iii. 3—5)? Behold a lively pattern of a fleshly and carnal man! He had little or no intelligence of the Holy Ghost, and therefore he goeth bluntly to work, and asketh how this thing were possible to be true: whereas otherwise if he had known the great power of the Holy Ghost in this behalf, that it is he which inwardly worketh the regeneration and new birth of mankind, he would never have marvelled at Christ's words, but would have rather taken occasion thereby to praise and glorify God. For as there are three several and sundry persons in the deity; so have they three several and sundry offices proper unto each of them. The Father to create, the Son to redeem, the Holy Ghost to sanctify and regenerate. Whereof the last, the more it is hid from our understanding, the more it ought to move all men to wonder at the secret and mighty working of God's Holy Spirit, which is within us. For it is the Holy Ghost, and no other thing, that doth quicken the minds of men, stirring up good and godly motions in their hearts, which are agreeable to the will and commandment of God, such as other-

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wise of their own crooked and perverse nature they should never have. *That which is born of the flesh, saith Christ, is flesh, and that which is born of the Spirit is spirit* (John iii. 6). As who should say, man of his own nature is fleshly and carnal, corrupt and naught, sinful and disobedient to God, without any spark of goodness in him, without any virtuous or godly motion, only given to evil thoughts and wicked deeds. As for the works of the Spirit, the fruits of faith, charitable and godly motions, if he have any at all in him, they proceed only of the Holy Ghost, who is the only worker of our sanctification, and maketh us new men in Christ Jesus. Did not God's Holy Spirit miraculously work in the child David, when of a poor shepherd he became a princely prophet (1 Sam. xvi. 11, 12)? Did not God's Holy Spirit miraculously work in Matthew, sitting at the receipt of custom, when of a proud publican he became an humble and lowly evangelist (Matt. ix. 9)? And who can choose but marvel to consider, that Peter should become of a simple fisher a chief and mighty apostle? Paul, of a cruel and bloody persecutor, a faithful disciple of Christ, to teach the Gentiles [1 Tim. i. 12, 13]?

Such is the power of the Holy Ghost to regenerate men, and as it were to bring them forth anew, so that they shall be nothing like the men that they were before. Neither doth he think it sufficient inwardly to work the spiritual and new birth of man, unless he do also dwell and abide in him. *Know ye not, saith St. Paul, that ye are the temple of God, and that his Spirit dwelleth in you? Know ye not that your bodies are the temples of the Holy Ghost, which is within you* (1 Cor. iii. 16; vi. 19)? Again he saith, *You are not in the flesh, but in the Spirit. For why? The Spirit of God dwelleth in you* (Rom. viii. 9). To this agreeth the doctrine of St. John, writing on this wise, *The anointing which ye have received* (he meaneth the Holy Ghost) *dwelleth in you* (1 John ii. 27). And the doctrine of Peter saith the same, who hath these words, *The Spirit of glory and of God resteth upon you* (1 Pet. iv. 14). O what comfort is this to the heart of a true Christian, to think that the Holy Ghost dwelleth within him! *If God be with us*, as the apostle saith, *who can be against us* (Rom. viii. 31)? O but how shall I know that the Holy Ghost is within me? some man perchance will say. Forsooth, as the tree is known by his

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fruit, so is also the Holy Ghost. *The fruits of the Holy Ghost* (according to the mind of St. Paul) *are these, Love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance, &c.* Contrariwise, *the deeds of the flesh are these, Adultery, fornication, uncleanness, wantonness, idolatry, witchcraft, hatred, debate, emulation, wrath, contention, sedition, heresy, envy, murder, drunkenness, gluttony, and such like* (Gal. v. 19—23).

Here is now that glass, wherein thou must behold thyself, and discern whether thou have the Holy Ghost within thee, or the spirit of the flesh. If thou see that thy works be virtuous and good, consonant to the prescript rule of God's word, savouring and tasting not of the flesh, but of the Spirit; then assure thyself that thou art endued with the Holy Ghost: otherwise, in thinking well of thyself, thou dost nothing else but deceive thyself. The Holy Ghost doth always declare himself by his fruitful and gracious gifts, namely, by *the word of wisdom*; by *the word of knowledge*, which is the understanding of the Scriptures; by *faith*; in *doing of miracles*; by *healing them that are diseased*; by *prophecy*, which is the declaration of God's mysteries; by *discerning of spirits*; *diversities of tongues*; *interpretation of tongues*; and so forth (1 Cor. xii. 7—11). All which gifts, as they proceed from one Spirit, and are severally given to man according to the measurable distribution of the Holy Ghost; even so do they bring men, and not without good cause, into a wonderful admiration of God's divine power.

Who will not marvel at that which is written in the Acts of the Apostles, to hear their bold confession before the council at Jerusalem; and to consider that they went away with joy and gladness, *rejoicing that they were counted worthy to suffer rebukes and checks for the name and faith of Christ Jesus* (Acts v. 29, 41)? This was the mighty work of the Holy Ghost; who, because he giveth patience and joyfulness of heart in temptation and affliction, hath therefore worthily obtained this name in Holy Scripture, to be called a Comforter. Who will not also marvel to read the learned and heavenly sermons of Peter and the other disciples, considering that they were never brought up in school of learning, but called even from their nets, to supply rooms of apostles? This was likewise the mighty work of the Holy Ghost, who, because he doth instruct the hearts of the simple in the true knowledge of

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God and his holy word, is most justly termed by this name and title, to be *the Spirit of truth* (John xiv. 17). Eusebius, in his Ecclesiastical History, telleth a strange story of a certain learned and subtile philosopher, who, being an extreme adversary to Christ and his doctrine, could by no kind of learning be converted to the faith, but was able to withstand all the arguments that could be brought against him, with little or no labour. At length there started up a poor simple man, of small wit and less knowledge, one that was reputed among the learned as an idiot; and he, on God's name, would needs take in hand to dispute with this proud philosopher. The bishops and other learned men standing by were marvellously abashed at the matter, thinking that by his doings they should be all confounded and put to open shame. He notwithstanding goeth on, and beginning in the name of the Lord Jesus, brought the philosopher to such point in the end, contrary to all men's expectation, that he could not choose but acknowledge the power of God in his words, and to give place to the truth. Was not this a miraculous work, that one silly soul, of no learning, should do that which many bishops of great knowledge and understanding were never able to bring to pass? So true is the saying of Bede, "Where the Holy Ghost doth instruct and teach, there is no delay at all in learning."

Much more might here be spoken of the manifold gifts and graces of the Holy Ghost, most excellent and wonderful in our eyes; but to make a long discourse through all, the shortness of time will not serve. And seeing ye have heard the chiefest, ye may easily conceive and judge of the rest.

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In the mean season, let us (as we are most bound) give hearty thanks to God the Father, and his Son Jesus Christ, for sending down this Comforter into the world; humbly beseeching him so to work in our hearts by the power of this Holy Spirit, that we, being regenerate and newly born again in all goodness, righteousness, sobriety, and truth, may in the end be made partakers of everlasting life in his heavenly kingdom, through Jesus Christ our Lord and Saviour. Amen.

